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*SATIRICAL*  
*VIEW OF LONDON;*  
 COMPREHENDING A SKETCH  
 OF THE  
*MANNERS OF THE AGE.*

By JOHN CORRY,  
 AUTHOR OF THE DETECTOR OF QUACKERY,  
 MEMOIRS OF ALFRED BERKELY, &c.

---

O thou resort and mart of all the earth,  
 Chequer'd with all complexions of mankind,  
 And spotted with all crimes; in whom I see  
 Much that I love, and more that I admire,  
 And all that I abhor.

COWPER.

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*SECOND EDITION.*

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LONDON:

PRINTED FOR R. OGLE, GREAT TURNSTILE, HOLBORN;  
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## P R E F A C E.

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*London being inhabited by an assemblage of people of various nations, they must consequently exhibit a curious diversity of character. To pourtray these with the pencil of satire; to trace deception and vice to their secret haunts, and expose them to public ridicule and detestation, is the proper business of the satirist. It has ever been his privilege to "shoot folly as it flies;" and if some Readers feel themselves exhibited in too conspicuous a point of view, let them relinquish those follies which are the subjects of ridicule, and the censure will be no longer applicable to them.*

*This Work contains characteristics of the native Citizens, and People from different Countries now resident in the English*

*lish Metropolis; together with observations on Literature, Public Amusements, and the Manners of the Age. The First Edition having met the approbation of the Public, some pains have been taken to render the present impression still more worthy of their attention.*

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# Satirical View of London.

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## GENERAL DESCRIPTIVE SKETCH OF THE ENGLISH METROPOLIS.

**I**N the lapse of nearly eighteen centuries, this ancient capital has been so often rebuilt, that not a fragment of its first rude architecture remains. To contemplate the metropolis in its present state must excite the most sublime emotions of admiration in the bosom of the philanthropist. The power of language is, indeed, inadequate to give a distinct

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idea

idea of the vast population, wealth, and magnificence of London.

“ Babylon of old

Not more the glory of the world than she,

And more accomplish'd world's chief glory now.”

Here we behold society in the most refined and perfect state it has hitherto attained among mankind. Men of genius from different parts of the United Kingdom adventure hither, and by the exertion of their talents contribute to the diffusion of useful knowledge throughout the state. Ingenious foreigners also come to share the rewards and honours conferred by a rich and sensible people, on whoever is found worthy of their patronage. In this great city societies are instituted for the encouragement of useful and elegant arts; seminaries established for the instruction of youth; and hospitals and alms-houses built for the relief of the sick and the solace of the indigent.

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A contemplative stranger on his arrival in London naturally enquires,—From what source are those treasures supplied, which, as if by magic, rear new streets and squares? By what Herculean power were those magnificent and solid bridges thrown across a wide and rapid river? By whom were those superb churches erected, which appear so glorious “*with glittering spires and pinnacles adorn’d* ;” whence are those capacious warehouses and shops filled with such abundance of merchandise? All those owe their existence to freedom, industry, and commerce.

The enterprising genius of our islanders has laid the habitable globe under contribution. It is to the extensive intercourse which we hold with other nations, and which is facilitated by the excellence of our shipping and the skill of our sailors, that we are indebted for that pre-eminence in trade which

we claim over all the other communities.

But the greatest incitement to industry is the certainty of protection from rapine. Equitable laws not only protect the persons and property of the inhabitants of London, but enjoin many excellent regulations for the preservation of the public tranquillity, unknown in other populous cities. It is to the original excellence of the English constitution that we are principally indebted for the present opulence and refinement of the nation. The disposition of the people has been gradually meliorated by the rewards of industry, and the urbanity of the natives of London renders it a most desirable place of residence.— Among the local advantages, the convenience of the houses, the cleanliness of the people, and the excellence of the necessaries of life, gives this city a decided

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ed superiority over all others. Is the mind disposed to inspect curiosities? various museums present collections of the most curious productions of nature and art. If diversion be the favourite pursuit; the theatres open their doors, and the streets and public walks present an ever varying and truly interesting moving picture. A majority of the passengers are healthy well-dressed people, and the multitude of carriages of different descriptions evince the opulence of the nation. What a scene of bustle, and apparent confusion, yet all kept within proper bounds by the salutary agency of municipal laws.

London is the true nurse of arts and sciences. Hither the fortunate discoverer of any improvement in the arts hastens to receive his reward; and hither, alas! the accomplished swindler too often comes to practice successful imposition. Indeed, whether we contemplate the bright or



the dark side of London it will be found truly interesting and amusing.

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## CHARACTERISTICS OF THE NATIVES OF LONDON.

With respect to those tradesmen, artists, and mechanics who inhabit the city, they are a self-opinionated people. Accustomed to behold the magnificence of the public buildings, and the abundance of merchandise which fills the shops and warehouses, they, by an absurd association of ideas, consider themselves connected with this grandeur and opulence, and hold every foreigner in contempt.

Their pride, however, seldom originates in a consciousness of personal merit; in that respect it must be acknowledged they are unassuming. They form a much more judicious estimate of the value of things; and are proud of their  
riches,

riches, the opulence of their relatives, comparatively brisk trade, and other accidental circumstances. Their knowledge is very limited, infomuch that they would prefer a good dinner, or even a pot of porter and a clean pipe, to the circle of the sciences.

The intellectual attainments of the citizens in general are either premature or very limited. A boy in London too soon becomes acquainted with amusements, popular opinions, and that general, but superficial knowledge of the world, which is a kind of twilight of intellect. Self-love is productive of pride; the stripling is a man in idea while he is only a boy in stature. He imagines he has attained the pinnacle of knowledge and there he stops. Hence his intellectual progress is arrested by vanity, and he attains the age of maturity but remains an infant in real knowledge.

It must be confessed, however, that  
the

the shopkeepers of the metropolis are distinguished by an air of gentility, and are remarkably clean in their person and dress as far as their business will permit.

In consequence of their too general neglect of learning, many citizens remain in a state of ignorance, which, notwithstanding their expertness in trade, renders them liable to be duped by quack doctors and impostors of every description. Indeed, their self-love is highly gratified by these gentlemen-like foreigners, who come smiling and bowing to impose upon their credulity. They imagine that these strangers are drawn hither by the fame of the capital, and come to admire its inhabitants.

Their mental attainments are generally confined to a knowledge of trade, and a calculation of money; and they really consider themselves as the greatest people in the world. A citizen of London! enviable pre-eminence! This alone confers



fers an imaginary dignity on every rank of citizens, from the sweep-chimney to the gambling stock-jobber.

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NATIVES OF ENGLAND WHO COME  
FROM DIFFERENT PROVINCES TO  
RESIDE IN LONDON.

These form a very considerable part of this great community; they are in general healthy, active, industrious men, whose assistance in the more laborious avocations is highly conducive to the ease and comfort of the citizens.

A great number of them are shopkeepers, whose probity requires no eulogium. Mechanics form another division, and almost the whole weight of the drudgery of London rests on stout young men from the country, who are allured to town by the expectation of higher wages than the farmers can afford to give. These adventures find ample scope for the exercise of their corporeal and mental

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tal powers in the metropolis, into which they incessantly flow like streams into a reservoir.

They are distinguishable by the peculiarity of their provincial dialect, so different from the language of the Cockney; while their florid countenances, and muscular forms, sufficiently evince that they are not natives of a city.

That *good sense* which has ever been the characteristic of the English nation, is the most conspicuous trait of these honest men, whose activity contributes so much to the prosperity of London.

A firmness which sometimes borders on obstinacy marks the unsophisticated countryman, who is more sincere, though less polished, than the luxurious citizen.

Goldsmith has distinctly characterised this description of Englishmen in the following lines :—

———A thoughtful band,

“ By forms unfashion’d, fresh from Nature’s hand !

“ Fierce

“ Fierce in their native hardiness of soul,  
 “ True to imagin’d right—above controul.  
 “ While e’en the peasant boasts those rights to scan,  
 “ And learns to venerate himself as man.”

#### WELCHMEN.

Most of the Welch residents in London have imperceptibly adopted the manners of their English neighbours, yet their characteristic sincerity is still perceptible to the reflecting observer.

Honest in their dealings, proud of their ancestry, and inflated with an imaginary superiority which they feel as ancient Britons, they are too apt to have a contemptuous opinion of the rest of mankind; but they are generally distinguished by that simple dignity of conduct which is ever the companion of integrity.

#### SCOTCHMEN.

THE principal motive of a North Briton’s visit to London is a desire to profit by his learning and genius. Frugal, temperate, and religious, his natural sagacity

gacity is preserved amid the enervating allurements of the town ; hence he pursues his avocations with steadiness, and appropriates the fruits of his industry with the strictest economy. His success is facilitated by that national partiality for which Scotchmen are remarkable.

With respect to their merit as authors. Scotchmen have often distinguished themselves as historians, critics, moralists, divines, and physicians.

The natives of Scotland now resident in this metropolis may be divided into four classes :—nobility and gentry ; merchants and tradesmen ; literary adventurers ; and labourers : all of whom we shall describe indiscriminately under the general heads.

The Scotch nation has for many ages been remarkable for a steady adherence to Christianity. Their writers have indeed rather represented truth with the solemn air of a recluse, than the more animated  
demeanour

demeanour of a smiling grace, but the people have, nevertheless, proved their attachment to her dictates even to martyrdom!

#### IRISHMEN.

No people of any nation now resident in London present such a curious diversity of character as the Irish.

We shall first classify and delineate those Irishmen most remarkable for their foibles, and conclude with the most estimable.

Among the other qualifications of young Irishmen who migrate to this city their eloquence is the most remarkable. From their constitutional vivacity they are generally possessed of such a superabundance of animal spirits, that their loquacity is astonishing. In almost every tavern or coffee-house you may meet with one or more of these orators, whose wit and fluency are exerted for the amusement of the company.

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Whatever be the topic---philosophy, politics, or the news of the day---the Irish orator speaks with impressive energy; and this communicative disposition is, doubtless, sometimes pleasing and sometimes tiresome to his auditory.

Our most sensible poet observes, that  
 “ Words are like leaves, and where they most abound  
 Much fruit of sense beneath is rarely found.”

This is applicable to the Irish orator, but the true cause of his volubility is the sprightliness of his imagination. This is also the reason why lively Irishmen so often commit blunders, as they generally speak without much reflection or arrangement of ideas. Were we to account physically for this *flux of sounds*, it might be asserted that it is necessary both for the health of the individual and the peace of society that a volatile Irishman should be privileged to talk as much as he thinks proper—whether sense, nonsense, or as is  
 too

too often the case, an intermixture of both. For it is not probable that those vivid animal spirits, which when volatilised fly off from the tip of the tongue, would by taking another course, agitate the limbs, and discharge themselves in kicks and cuffs to the great annoyance of the community? This hypothesis deserves the attention of the faculty; and if duly investigated by a Scotch or German medical writer, might form a valuable treatise of four or five hundred pages quarto!

The foible of the Irish nobility and gentry resident in London is a passion for luxurious pleasures; and the virtues which they possess in an eminent degree are candour and generosity. These amiable traits of mind are indeed conspicuous among every class of the Irish nation:---even their enemies confess the truth of the assertion. But undoubtedly their candour too often degenerates into insolence,

and their generosity becomes profusion. Could they pursue the golden mean equally remote from extremes, they possess those social qualities of the heart which conduce, in an eminent degree, to the happiness of society.

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GENERAL COMPARISON OF THE ENGLISH, SCOTCH, AND IRISH NOW RESIDENT IN LONDON.

“ Though black and white, blend, soften, and unite  
A thousand ways ; are there no black and white ? ”

POPE.

It is amusing to develop the distinguishing traits of the natives of these three kingdoms, now united in one mighty empire.

The *love* of the Englishman, though often intense, is commonly influenced by some secondary consideration ; such as riches, convenience, or the benefit of a respectable connection. The North Briton loves a *bonnie lassie* dearly, and his affection is not diminished by wealth :  
whilst



whilst the Hibernian, though often reproached as a fortune-hunter, generally loves his mistress for her beauty and accomplishments.

The *friendship* of the Englishman is cordial and consistent ; the Scotchman is also a sincere friend : but the friendship of the Irishman, though more fervid, is like the blaze of a taper, too often liable to be extinguished by the first gust of his anger.

In *religion*, the Englishman is as systematic as in the regulation of his business ; the Scotchman is still more strict in performing the duties of his faith ; and the Irishman, who loves God and his neighbour as well as either, is but too seldom solicitous to appear religious.

In *literature*, as in commerce, the Englishman has a large capital, which he improves to the greatest advantage. The Scotchman, who derives part of his intellectual wealth from others as it

were by inheritance, applies the rich bequest of Homer, Virgil, and other illustrious ancients, to his own use with propriety ; but he rather lives on the interest than increases the stock: On the contrary, the Irishman inherits but little from the ancients. His literary wealth consists in the rich, but unrefined ore of his own genius, with which he adventures to almost every part of the globe, and is often unsuccessful, though sometimes his bullion is coined into current money.

For solid learning, sound philosophy, and the happiest flights of the epic and the dramatic muse, the English are superior to any other nation. The Scotch literati, with less claim to originality, successfully pursue the useful study of divinity, history, and criticism ; while the Irish, without either the extensive knowledge of the former, or the discriminating sagacity of the latter, excel

excel in genuine wit, ironical humour, and that pathos of sensibility which melts the heart. In support of this assertion, England has produced a Newton, a Milton, and a Shakespeare; Scotland can boast of a Blair, a Robertson, and a Beattie; and Ireland, as a proof of the justice of her pretensions, can bring forward a Swift, a Goldsmith, and a Sterne.

With respect to *pride*, the Englishman glories in the superiority of his country in wealth, trade, and civilisation; and his opinion is confirmed by the appearance of merchants from all nations in London. The ambition of the North Briton is cherished by his learning and the antiquity of his family; and the pride of the Irishman is generally confined to his own endowments, the beauty of his mistress or wife, or the accomplishments of his friend.

Both the Scotch and Irish residents  
in

in London seem pretty unanimous in their preference of the productions of their respective countries to those of England. From their eulogiums it should appear, that the oatcakes of the former were, like the heavenly manna, delicious to every palate ; and the potatoes of the latter, at least equal in flavour to pine-apples !

#### GERMANS.

One great error seems to influence the Germans resident in this capital :—a propensity to cavil at our manners, customs, and laws, which, doubtless, are much superior to their own.—They declaim against Locke, and prefer the inconclusive reasonings of professor Kant to the aggregate wisdom of all our ethical writers. Indeed, though the well-bred Germans are remarkable for a pleasing frankness, which forms a medium between the distant manners of the English and the intrusive flippancy of the French ;

French; yet their minds are too generally tinctured with a puerile arrogance, claiming a pre-eminence in science, which exists only in their own imagination.

Quack doctors compose a class of Germans, who migrate hither for a livelihood. The most notorious of those are Dr. Brodum, and Surgeon Bree, or more properly *Bray*! The benevolence of these excellent men cannot fail to receive its due reward among a people who know so well how to appreciate merit; especially when it is considered that their infallible nostrums, when administered, seldom fail to place the patient *beyond the power of disease*.

#### FRENCHMEN.

The precept of the Grecian philosopher, ‘*reverence thyself*,’ seems in *one* sense to be the favourite maxim of the French. This amiable self-love, which they indulge to such excess, is thus described by Goldsmith: “Every thing that belongs



longs to them and their nation is great ; magnificent, beyond expression ; quite romantic ! Every garden is a paradise ; every hovel is a palace ; and every woman an angel. They shut their eyes close, throw their mouths wide open, and cry out in rapture, *Sacre !* what beauty ! *O ciel !* what taste ! *Mort de ma vie !* what grandeur ! was ever any people like ourselves ? we are the nation of men, and all the rest no better than two-legged barbarians."—This whimsical account will be found a faithful portrait of French vanity, which is still farther increased by our childish imitation of their follies and fashions. Our propensity to adopt foreign amusements and sentiments is a most odious neglect of our own original genius. But while we reject the French pseudo-philosophy, let us do justice to the unquestionable merit of French genius. The names of Marmontel, De Lille, La Harpe, Madame

De

De Genlis, Mercier, and several other distinguished contemporaries, will survive the little prejudices of this age; and now that the blissful reign of peace is re-established, we may derive much useful knowledge from the acute researches of our great rivals in arts and arms.

#### SPANIARDS, DUTCHMEN, JEWS.

With respect to the Spaniards and Dutch who have settled in London, their number is too inconsiderable to require a particular description. The Spanish merchants retain their characteristic honour in all their commercial transactions; and the Dutch are as indefatigable in pursuit of wealth here as in Amsterdam:

A very distinct class of the inhabitants of London consists of Jews. It is computed that they amount to twenty thousand; and though a few of them are respectable characters, the majority are  
noto-

notorious sharpers. Their adherence to the Mosaic law prevents them from mixing with the rest of their fellow-citizens, hence they absolutely subsist on the industry of others, and become public nuisances. The Jewish dealers in wearing apparel, gold, and silver, purchase these articles at an undervalue without scruple; hence they are the principal receivers of stolen goods, while the itinerant Jew-boys circulate base money in every direction.



## NOBILITY AND GENTRY.

FROM their freedom of intercourse, contiguity of residence, and frequent intermarriages, our nobility and gentry may be considered as one great body. The constitution has, indeed, distinguished them into separate classes, by conferring on the former the honour of being legislators by hereditary succession, while the latter are appointed by election. But, in a moral light, their virtues and vices, manners and amusements, are the same, with a few slight shades of difference.

When our country gentlemen first visit London, they undergo a complete metamorphosis. The transition from the cool breezes that ventilate their rural retreat to the warm atmosphere of the metropolis, affects those rustics with a malady which may be termed a *brain fever*; under its influence they become delirious, and madly rush into the vortex of fashionable dissipation. The facility with which the *squire*

C

adopts

adopts the modish dress, phraseology, effeminacy, and vices of the town-bred rake, is almost incredible. On his arrival, the novelty of the scene, and the vast extent, population, and magnificence of the city, fill him with astonishment. Ashamed of his vulgarity of manners and dialect, he is silent and reserved, till an introduction to a few polite *men of the world* teaches him to overcome his uncouth bashfulness. Once initiated in modish follies, he boldly divests himself of decency; frequents taverns and stews; stares at passing females in the streets; and, in consequence of his vigorous constitution, becomes a more vociferous and outrageous *blood* than the feeble cit, who had been practising from his infancy.

Boldly independent in principle, he proves, by his actions, that pleasure is his idol, and the shafts of his ridicule, forged by obscenity on the anvil of dulness, are directed against that religion which his ancestors held in due veneration.

It

It must be confessed, that the fine arts owe their present perfection to the munificence of our nobility and gentry; and the theatres may be said to exist in consequence of the annual visits of the gay and the opulent to London. Besides, what a number of perfumers, hair-dressers, and other creatures of fashion, would be destitute if deprived of the patronage of the great? Nay, do not the taverns, gaming-houses, and bagnios, owe their chief support to the profusion of young men of fashion?

One characteristic which denotes the accomplished modern fine gentleman is, his skill in the arts of seduction. To allure a thoughtless girl by presents and professions of love, and afterwards relinquish her to infamy, is such a heroic achievement, that the man of gallantry is prouder of his conquest over the credulity of a maiden, ‘*and the rich plunder of a taken heart,*’ than a hero would be of the wreath of victory.

The moralist may censure the conduct of the seducer as infamous, not considering that fashion can make vice appear amiable.

There are indeed many illustrious exceptions to this general depravity among the higher classes; and if our nobility and gentry would seriously reflect on their influence in society, they would discover, that an imitation of their follies and vices has prevailed every subordinate class of the community. Divines may preach, and moralists write, in vain, if the affluent practise and encourage vice. But the dissolute exclaim, “Can the example of a few individuals reclaim the world!—must we forego our pleasures to promote public happiness? Let the parsons inculcate morality, they are paid for it: but we will live, while we live!” Such are the suggestions of selfish dissipation. But were persons of distinction to return to the luminous orbit of virtue, whence, like *wandering stars*, they are making continual abber-

aberrations—were they to shine like a benign constellation, they would at once beautify and harmonise society.

But now, alas!—

“ To the lascivious pipe and wanton song,  
They charm down care and frolic it along :  
With mad rapidity and unconcern,  
Down to the gulph from whence is no return.”

MERCHANTS.



## MERCHANTS.

Heav'n speed the canvass gallantly unfurl'd,  
 To furnish and accommodate a world!  
 To give the pole the produce of the sun,  
 And knit th' unsocial climates into one. COWPER.

THIS numerous and respectable class of the community forms the most wealthy and respectable commercial body in the world: indeed the merchants of London have ever been celebrated for their integrity.

They have long been justly considered as essential to our political existence. To their enterprise we are indebted for the delicacies of every clime; consequently they are instrumental to the comfort of society, though they have contributed to the effeminacy of the age, by the importation of exotic luxuries.

As public characters, the punctuality and credit of our merchants have long been established; and when any national exigence requires a contribution, the generosity



rosity of the mercantile body excels even that of the nobility.

In private life they generally are amiable characters. But, however estimable when detached from business, they seem to consider many evils connected with commerce as necessary consequences, and therefore venial. When Commerce, that empress of luxury and dissipation, pours her treasures into a city; the people become selfish; and while Trade liberally rewards her votaries, she laughs at the scruples of conscience. What was once stigmatised with the name of *extortion*, is now softened into *speculation*. Speculation is a sonorous word, applied with great success both in trade and philosophy; but its true meaning in plain English is IMPOSITION. The speculating merchant looks forward, and perceives that there will probably be a scarcity of an article of commerce: he hastens to purchase: the event justifies his expectation, and he sells his merchandise for perhaps double the price it cost.

But

But this is a very moderate monopoly. Let us for a moment turn our eyes Eastward, and we shall behold an inoffensive people deprived of their possessions by men whom they never injured, and who live in affluence and luxury on the spoils of the widow and the fatherless. What says Commerce?—they are *all honourable men*.

Are her operations in the West more benign?—Ah, no! There myriads of our fellow creatures, who have been purchased at the “*man degrading mart*,” are compelled to earn the bitter bread of slavery!—Every feeling of agonised humanity is violated by the capricious cruelty and avarice of their merciless oppressors; and the soil which is productive of various luxuries, is besprinkled with human sweat and blood! Yet, this is justifiable in the eyes of commerce.

The spirit of enterprize in this vast city is astonishing. Cornfactors monopolise our grain; and even dairy-men prevent the waste of milk and butter by enhancing the price of these necessaries!

Many slight deviations from rectitude are overlooked in civilised society. Perhaps the most pernicious evil which accompanies wealth is, the idea that every thing is purchaseable ; that the integrity and talents of men, and the chastity of women, may be sacrificed on the altars of Mammon ; nay, that love and even friendship are venal. This assertion, though plausible, and in too many instances applicable, is not true ; and it were much to be wished, for the honour of human nature, that its fallacy should be exposed by every lover of social happiness.

Those moralists who contend that mankind are happier in a state of agricultural and pastoral simplicity than in communities where commerce prevails, seem to have forgotten that “ *strength of mind is exercise, not rest ;*” and that we enjoy a thousand conveniencies and elegances unknown to the untutored agriculturists of Otaheite, or even the western isles of Scotland.

The merchant, indeed, whose whole life  
is

is spent in the bustle of trade, has but little time for reflection; and, however censurable his traffic may appear, perhaps his business came into his hands by hereditary succession, and consequently habit has reconciled him even to the slave-trade. But, had he time to moralise, his conscious heart would tell him, that to communicate happiness to the bosom of oppressed humanity, would be of more value than the freight of his homeward bound ships; he would awake from his golden dreams of imaginary felicity, and burst those chains so long rivetted on the limbs of men by hard-hearted Avarice.

Still, however, it will be found, that the cavils of mankind against the business of the merchant originate rather in envy at his prosperity, than from a desire to promote virtue. When the wisdom of our Legislature shall abolish the traffic to Africa for slaves, and when monopoly shall be prevented by restrictive laws, the merchants of this city will then manifest their  
superiority



superiority over those of every other nation, and contribute very essentially to the general happiness of the community.

The merchants and tradesmen of London are the most opulent and respectable in the world. Many of them, who have received a liberal education, and travelled to form commercial connections, are intelligent and enterprising; but the majority are rather confined in their ideas, and consider the art of accumulating wealth as the greatest human excellence.

In consequence of their frequent intermarriages with the nobility, the merchants of London are not only more refined, but more luxurious than their ancestors. Many of them are possessed of elegant villas in the circumjacent counties, to which they occasionally retire from the bustle of business; but the love of rural scenes, which is so natural to man, seldom predominates in the mind of the merchant, till he has realised an immense fortune. Indeed, the love of gain has become so habitual to several

veral citizens, that they pursue that species of gambling called stock-jobbing, long after they have resigned the more arduous toils of commerce. The darling pursuit of the merchant is wealth, and he cheerfully devotes the whole energies of his mind to the attainment of that object.

The amusements of opulent citizens are similar to those of the great, whose fashions and follies the city dames and belles are emulous to imitate. They tread in the path defined by the arbitresses of the mode; and their expensive and crowded routs prove their strong propensity to pleasurable extravagance.

Another trait of their increasing passion for dissipation, is the eagerness with which the wives and daughters of the merchants annually visit the watering-places. There, freed from the restraints of domestic propriety, they boldly launch into the stream of *high life*; where, steered by Passion, they are often shipwrecked on the shoals of levity, or ingulphed by the quicksands of vice.



The principal foible of the more respectable order of citizens is self-importance, assumed from a consciousness of the possession of riches. Their most shining qualities are probity and benevolence:

A great proportion of the opulent tradesmen of London, not having country seats, and their amusements being limited by the locality of their sphere of action, they naturally turn their attention to the enjoyment of domestic comfort. In this respect they are undoubtedly happier than any other mercantile people upon the globe. Indeed, the elegance and convenience of their houses and furniture, the excellence of their food, and their cleanliness of person and dress, are unparalleled.

FASHIONABLE

D

## FASHIONABLE MANNERS.

Increase of pow'r begets increase of wealth ;  
 Wealth, luxury ; and luxury, excess :  
 That seizes first the opulent, descends  
 To the next rank contagious, and in time  
 Taints downward all the graduated scale  
 Of order, from the chariot to the plough.

COWPER.

PLATO, speaking of immorality, observes, that the moral intemperance of cities and the corruption of manners, originate in the bad example of others to youth ; and when we reflect upon the powerful influence of *the great*, as they are termed, we must be convinced that the public mind will ever be strongly biassed by their conduct.

The dissipation which not only prevails in the fashionable world, but has spread through all ranks, is the creature of female extravagance : yes, many of our ladies of rank are at once the arbitresses of fashion, and the disseminators of folly, profusion, and licentiousness !

An emulation to outvie each other inspires the great and the gay. Private theatres resound with the affecting sonnets of wanton love. By an imitation of the unblushing matrons of fashion, the blooming virgin soon assumes a sufficient degree of confidence to participate their orgies : it is so vulgar to be reserved, or to have the smallest respect for modesty or religion ! And O how charming and spirited to whirl through the convolutions of a reel, as recommended by an arbitress of vanity !—how noble to excel in equestrian exercises like Lady L\*\*\*, our modern Diana!—and how decorous and characteristic of maiden reserve to make the vaulted roofs of pleasure resound with the ear piercing music of the cymbal, so often practised and recommended by the modest Mrs. B\*\*\*\* !

A polite writer observes, that “the utmost of a woman’s character is contained in domestic life; she is blameable or

praise-worthy according as her carriage affects the house of her father or her husband. All she has to do in this world is contained within the duties of a daughter, a sister, a wife, and a mother ;—all these may be performed, though a lady should not be the very first woman at an opera or an assembly.” These precepts, however just, are inimical to the pursuits and sentiments of our modern females. The woman of fashion thinks it more spirited to overleap the boundaries of morality; she boldly participates in the varied amusements of the gaming-table, the masquerade, and all the gratifications of sense. What signifies the loss of character, health, and beauty?—“ *Fame, wealth, and honour, what are you to pleasure!*” Nobly independent in principle, with passions stimulated by luxury, the illustrious fair-one emulates the voluptuousness of the most luxurious dames of antiquity.

It

It must be very mortifying, however, for persons of quality to see themselves outdone by the *apes* of society. For instance, a certain lady, long celebrated for her introduction of reels into the circle of fashion, and who has successfully endeavoured to render the head of young ladies *giddy*, finds that, after all her laudable exertions, she is excelled in agility and grace by an opera dancer!—" *Ill weaved ambition, how much art thou shrunk !*" It must be pitiable to reflect, that this desire of the great, to excel in frivolous accomplishments, has been but too often unsuccessful. That *polished* and *humane* Roman emperor, Nero, entered into a competition with buffoons and fiddlers ; but he was obliged to relinquish the pursuit, from a consciousness of his inferiority of talents: and probably our young ladies, who now practise wanton dances and lessons on tambourines and cymbals, will eventually



leave the cultivation of those polite arts to actresses.

But while private theatres and fetes are sanctioned by the presence of the most dignified characters, it is vain to hope for a reformation of fashionable manners. This absurd indulgence of vanity seems to authorise and enforce the necessity of young ladies being educated like actresses; nay, at the *fete* of a person of quality, a number of our young nobility of both sexes actually performed a farce for the entertainment of the company! We are told by an eye-witness, that “ This fairy group rivalled the Opera-house and Drury-lane in correctness and spirit. Lady C\*\*\*\*\* was wonderfully happy in her character as a clown! Hilligberg had instructed her to turn in her toes, and adopt awkward gestures, in which she was so successful, that a stranger could scarce have believed her to be so *graceful* and accomplished as she really is in



in her own character. Miss B\*\*\*\*\* astonished every one by her accurate performance of the *old man*." We here see an amiable young creature divested of that modesty which nature intended to be both her ornament and defence, disguised in the dress of the other sex ! and even her very manners and actions assumed ; and the farther she departed from her natural delicacy by the successful imitation of vulgarity, the more loud and reiterated were the plaudits of those voluptuaries who disgraced both the dignity of her sex and their rank by their sanction of such absurdity. The other young lady who personated the *old man* with so much cleverness, must have been improved in her ideas of decorum and respect due to the aged. Venerable old age was once held sacred among us, but it seems to be the wish, nay, the ambition, of the polite world to invert the order of things ; to affix ridicule

cule to the most meritorious characters ; and laugh with pleasurable glee at propriety and virtue.

Among other proofs of self-importance, the confident air with which *high bred ladies* contemplate the other sex in their morning rambles, is a sufficient indication of their modesty. This apparent superiority of demeanour may be the companion of purity of heart, but few men would wish to see their wives and daughters faultering in the public walks, half dressed, and gazing at every man that passed. The observant eye can easily discern affectation in their deportment, and the studied adjustment of their light flowing robes. These capricious fair ones are so vain, that their eyes claim the homage of every man they meet, and they seem dissatisfied if we pass them without gratifying their self-love by apparent admiration.

Many of our *gray-haired matrons* are  
decorated

decorated with such a profusion of ornaments, that they attract the eye ; as the foliage of the trees in autumn exhibit a more gaudy variety of tints than even the fresh beauties of Spring.

But it is at the theatres that the modish fair display their charms to most advantage ; there they imbibe refined sentiments, and sympathise with such virtuous characters as the adulteresses and blustering heroes of Kotzebue, to the melioration of their morals ! Indeed, the principal advantage to be derived from modern dramas is that soothing relaxation they afford to the mind. When the *fine lady* returns home fatigued after a succession of important morning visits and the exhaustion of her vivid spirits, in the useful employment of tumbling over a multitude of silks, laces, and muslins, the selection of china, or cheapening of perfumery, how gratifying must be the amusement of the theatre ! There the  
unwelcome

unwelcome visitor, Reflection, will not intrude ; but, surrounded by admirers, the fair idol may indulge her fancy in reveries of vanity. The concatenation of her *sublime ideas* will seldom be broken either by the witticisms of her attendant beaux, or the drivellings of licentiousness and dulness, so often *said* or *sung* on the stage.

If our ladies prefer the fete, or the masquerade, gaiety attends their steps ; and the power of gold throws open every door on their approach. At these amusements they pass the hours in a feverish medium between pleasure and pain, and return home in splendid vehicles, fatigued and unhappy.—Delirious dreams fill up the measure of their vanity ; and every successive day presents an insipid round of similar gratifications. Is this frantic misapplication of health, fortune, and time, agreeable to the dictates of reason, or the feelings of a conscious heart ?

No :



No: but who can summon fortitude enough to break the magic chain of fashion, or endure the frantic revilings of a dissipated throng, involved in the labyrinth of extravagance.

It must be mortifying to our modern arbitresses of taste to reflect, that they have not even the merit of originality in their amusements, as every species of excess in dress and intrigue have been formerly practised by Cleopatra, and other celebrated nymphs of antiquity. There remains only one unexplored path by which our ladies may arrive at a degree of refinement which will surpass the elegance of former ages. Listen, ye lovely directors of our amusements—listen to the voice of prudence; let your dress, deportment, and conversation, be regulated by the secret dictates of your natural delicacy, and no longer sacrifice your noblest feelings to the slavish foppery of fashion; or rather, by your example, render

der it fashionable to be virtuous. Recal your misguided countrywomen to the path of decorum, from which so many of them have so widely strayed:—now, alas ! you wander like benighted travellers amid the quagmires of pleasure, allured by the *ignis fatuus* of dissipation, and the next step may overwhelm you in the bottomless pit of infamy:—expend the treasure which you now lavish on fetes and other amusements, in the institution of public seminaries for the children of the indigent, and asylums for the protection of female innocence.

If we wish to contemplate the insipidity of fashionable life, let us visit the squares and streets inhabited by the nobility and gentry. There their coaches and lacqueys attend before their doors every morning with all the ostentation of *pride*. Footmen strut, proud of the badges of their servitude, like the bird with borrowed feathers. The clown, who was  
usefully



usefully employed at the plough or cart in the country, is here metamorphosed into a beau, and attends the steps of his lady with an air of self-conceit. Perhaps a few traces of his former rustic bashfulness remain, but he will soon learn to suppress his feelings, and glory in his progress to depravity.

The mansions of the great may, indeed, be called the empire of affectation. Here the waiting-maid imitates the ridiculous airs of her lady; and the valet assumes the insolent authority of his master over the menial gradations of servility below him. Throughout these receptacles of pride, no hospitable door is opened to admit the necessitous stranger, no accommodations for the weary sojourner, no shelter for the houseless wretch; all is formality and forbidding grandeur, while the social passions languish here in lethargic torpor.

Let us now take a cursory view of

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what

what is called a liberal education, such as is generally bestowed on a youth born to the inheritance of titles and a large estate. From his earliest years our young nobleman's wants are administered to with fervile attention; he is not permitted to learn "*one earthly thing of use*:" for how is it possible that my Lord can ever be under the necessity of exerting his faculties? The years of infancy elapsed, he is committed to the care of a tutor, who too often studies his disposition with a view to his own future emolument, rather than the improvement of his pupil. Hence, the youth grows up with a mind confused by an imperfect attainment of the learned languages, and his person is improved by practising the gymnastic arts usually taught in our public seminaries.

The natural transition from school is to college, where, by the magic influence of gold, even the wrinkled brow of philosophy is smoothed to complacency,  
and

and learning greets him with smiles. Here the noble youth lives perfectly at his ease:—some needy and ingenious young student will gladly supply him with themes for a few pieces; and while he receives the praise of ingenuity without exertion, he passes the pleasurable and inglorious hours in dalliance with some frail fair-one, or at the tavern or gaming table.

His studies being finished with ease and credit through the connivance of sage professors, our accomplished scholar sets out on his tour. After driving with *Jebu-like* career, over the most beautiful countries of Europe, he returns inflated with self-importance, the natural effects of travel misapplied.

Our Phæton now ascends the chariot of his ancestors with a determination to illumine the fashionable world. Emulous to excel his youthful competitors in extravagance, his dress, conversation,

and demeanour, are under the influence of affectation. The ladies give his mind the finishing polish of polite education, by initiating him in all the modish follies of the day. These fair instructors teach their lively pupil to deride religion as the old fashioned superstition of our fusty ancestors. He eagerly imbibes their sublime principles, learns their peculiar phrases, and, as a reward, is received by the complacent smiles of beauty in every fashionable circle.

He now keeps a mistress, and becomes a regular man of fashion ; or, in other words, he lives not in conformity to the dictates of reason, but under the capricious influence of every change in *dress*, *taste*, or *principles*, however egregious, if sanctioned by the ladies.

During winter he riots in every species of indulgence which the metropolis can afford, and passes the summer at some fashionable watering-place.

It



It may be asserted by the moralist, that this mode of life is at once abominable in itself, and pernicious to society ; and that it would be more patriotic in men of fortune to reside on their estates, and encourage agriculture and manufactures among their tenantry. But though building and peopling towns and encouraging the arts were considered as god-like achievements by the ancients, our modern nobility in general are actuated by very different ideas. The turf, the gaming-table, and the brothel, occupy the attention and drain the coffers of those who prefer present enjoyments, however grovelling, to the reverfionary glories of fame, or even the prospect of eternal happiness.

But, perhaps, this apparent degeneracy of so many of our nobility and gentry, originates in nobler motives than mere self-gratification. Wisely reflecting, that if they circulated their money among



their tenants, the consequences might be injurious to agriculture, as farmers might grow too rich and neglect their business, our patriotic landholders draw the superfluous cash from the country to promote the prosperity of the metropolis. Thus they preserve the agricultural body in health and activity, as the sanity of the animal frame is promoted by insensible perspiration.

Were persons of quality unanimous in promoting virtue and decency, we might soon hope to see a favourable change in the manners of the people. But where are those magnanimous individuals, who will, with a noble fortitude and self-denial, begin the work of public reformation by their example? Where is that gigantic mind, that, rising superior to the derision of fashionable vanity, and contemning the childish vagaries of a disordered imagination, wisely prefers the approbation of the DEITY, and *the "sunshine*

*shine of the breast,"* to the fantastic joys of effeminacy and profligacy? Let such truly great minds shine on the world of fashion like light rising out of chaos, and by their brightness expose the deformity of vice and the misery of dissipation.

DRESS.

## DRESS.

Her women insolent and self-caress'd,  
 By vanity's unwearied finger dress'd;  
 Forgot the blush that virgin fears impart  
 To modest cheeks, and borrow'd one from art;  
 Where just such trifles, without worth or use,  
 As silly pride and idlenees produce;  
 Curl'd, scented, furbelow'd, and flounc'd around,  
 With feet too delicate to touch the ground,  
 They stretch'd the neck, and roll'd the wanton eye,  
 And sighed for every fool that fluttered by.

COWPER.

SUCH were the ladies of Jerufalem, as described by a sublime poet: but can their levity, by a parity of circumstances, be applied to our more beautiful and perhaps more luxurious countrywomen?

In many respects the similitude is striking; but we might as well think to describe the various convolutions and grotesque developements of a cloud driven by the wind, as to give an accurate description of the various forms assumed by fashion. Every gradation of hue has  
 been

been successively exhibited to allure the beaux. When we behold the most beautiful female forms gliding along the public walks, robed in white, and with the most lovely necks decorated with chains of gold—apt emblem of their power of captivation—we can scarcely forbear exclaiming, “ really ladies, this is too much to attack us at once with the united attractions of gold and beauty, the two most powerful objects of man’s desire ; for pity’s sake divest yourselves of those glittering chains, and decently conceal those bosoms which should not be exposed to the public gaze ! ”

But lessons of prudence are beneath the attention of our titled dames, whose flowing robes, of a texture unfit to resist the slightest shower, are at once typical of their understanding, and a proof of their refined taste. Their fair tresses are either sacrificed on the altars of fashion, or concealed like masked batteries

teries beneath their head-dress. The Circassian sleeve, the unzoned waist, the pendent workbag instead of pockets, and that preposterous custom of concealing the purse in the bosom, present such a combination of absurdity and indecency to the feeling mind, that we are ready to controvert the fact, and exclaim, *are these things so!*

A fair moralist\*, who is as emulous to promote the happiness of her sex as the vain-glorious slaves of fashion are to excel in frivolity, thus animadverts on the dress of our ladies:—"The unchaste *costume*, the impure style of dress, and that indelicate statue-like exhibition of the female figure, which, by its artfully disposed folds, its seemingly wet and adhesive drapery, so defines the form as to prevent covering itself from becoming a veil." This licentious mode, as the acute Montesquieu observed on the dances of  
the

\* Miss Hannah More.



the Spartan Virgins, has taught us, "*to strip chastity itself of modesty.*" This elegant satirist is certainly too severe; for much benefit may be derived from the dress of our fashionable females. Let us only reflect on the rapid improvement which will be made in the fine arts, while such perfect models present themselves to the observation of the artist. The liberal, nay, profuse display of their beauties, with which our modish dames and virgins gratify the eye in the public walks and theatres, will doubtless improve the imagination of the poet, the painter, and the sculptor. The elegant symmetry of form for which our countrywomen are celebrated, is exhibited by the light transparency of their flowing raiment, so as to present the most exquisite beauties shining like a constellation to irradiate the path of genius! With what accuracy may the artist depict those graces which *court the eye*! How infinitely

nitely superior are those *animated originals* of feminine perfection, which communicate the most distinct and delightful ideas of *form, hue, and motion*, when compared with the *unanimated* beauties of even the Venus de Medici! Rejoice ye men of genius! beauty will aid and patronise your efforts; our modern Phrynes and Laïses, our gay matrons, nay, even the delicate graces of the shame-faced virgin, are presented to your keen inspection by the liberality of fashion.

Nor is this vanity of dress and deportment confined to our women of rank. The wives and daughters of the gentry and merchants, nay, of shopkeepers and mechanics, are as perfectly similar as circumstances will permit.

Among the different inventions for the convenience of the ladies, the *wig* is perhaps the greatest improvement ever adopted. We have only to regret, that  
like

like other temporary advantages, it will probably soon be sacrificed to some other whim of fashion.

This beautiful ornament was doubtless suggested by some fair philosopher, whose lucubrations were devoted to the happiness of her sex ; and though some fastidious mortal may object to it as indelicate, it has many advantages over the natural hair.

It prevents the inroads of vermin which annoyed the belles when high heads and hair-powder were the *ton*. Besides, it is a great saving of that time which is so precious to the ladies in this age of philosophic research. A lady can now take off her head in a moment, place it upon her toilette, and replace it next morning in a few seconds. In warm weather the wig is very convenient to ladies who are naturally *hot-headed*, and are apt to perspire freely, as they may take off their head-dress in the public street, and

F                      refrigerate

refrigerate their bare polls, by rubbing them gently with a handkerchief.

The superiority of the wig over the natural hair at masquerades must be obvious, as in changing dresses, wigs of different colours may be used in personating different characters. In sitting for their portraits, too, the ladies find that wigs facilitate the progress of the artist. *Lady Levity*, so well known for ingenious devices, actually left her wig with an eminent portrait painter the other morning, and put on another that she had brought in her pocket, and which served to decorate her head for the remainder of the day !

In compliance with the mode, those ladies who are favoured by nature with beautiful locks, submit them to the scissors of the hair-dresser, and not only pay him for his trouble, but generously present him with the spoil, which he manufactures into a wig for some bald-pated dame of quality.



On a general survey of the dress of our ladies, and, indeed, of females of every class, they seem universally to agree with a witty female writer, who asserts that “ *if it were the fashion to go naked, the face would hardly be observed;*” and if they continue to undress in proportion as they have done for some time past, we may expect to behold them shining in the unveiled effulgence of natural beauty !

That the ladies, however, have not totally relinquished all ideas of modesty, is evident from their liberal use of the parasol and the veil. The parasol may be denominated the modern fig-leaf, which conceals the beauties of the fair, who have ingeniously contrived to make it a very formidable weapon. When that elegant class of society the fops, contemplate the varieties of female charms with as much pleasure as ever florists did a favourite carnation, the modest maiden is screened from their prying eyes by the



intervening parasol. On the other hand, the coquet can render this little implement not only attractive, but dangerous. By various flirtations she can first allure her beau, on his approach she may conceal her face, or if she is determined to make an entire conquest, she may suddenly remove her parasol, and break out upon him in the irresistible splendour of beauty, like the sun from behind a cloud. Indeed, the fair sex seem well convinced of the power of this engine. Nor are the seductive attractions of the veil unknown ; for, strange as it may appear, the very emblems of modesty itself are metamorphosed into the most powerful auxiliaries of gallantry by our modern fine ladies !

When winter compels our pedestrian beauties to resume the muff and the tip-pet, they very judiciously contrive to render these comfortable appendages useless, by the thinness of the rest of their  
dresses.

dress. A Portuguese or Spaniard, on his first arrival in town, might conjecture that our fine women were penitents, whom the priest had punished for some peccadillo, by obliging them to wear muffs, to keep the hand and *lower* part of the arm warm, while the *upper* part of that elegant limb was exposed to the frigorific influence of the season.

Our ladies, indeed, seem to be adepts in the art of decoration; and, like the painter, have studied the power of contrast, by an artful distribution of light and shade. This is evident, from their skilful display of formidable curls on the polished forehead; and the august dignity which their soft charms derive from the furs of different ferocious animals.

All the enchantment of feminine charms is evanescent as the resplendent rainbow that swells its magnific arch in the majesty of light! the most delicate complexion, the most animated bloom

that smiles in the richness of youthful luxuriance on the polished cheek, and the fair light that emanates from the eyes of beauty, must languish and expire ! But, though the lilies and roses of love must fade, the mental charms of modesty, sincerity, and virtuous love, are immortal.

We shall now recommend to the attention of the ladies a sentiment of our sweetest poet :

Beauties in vain their pretty eyes may roll ;

CHARMS STRIKE THE SENSE, BUT MERIT WINS  
THE SOUL !

POPE.

FEMALE

## FEMALE EDUCATION.

Tis granted, and no plainer truth appears,  
 Our most important are our earliest years :  
 The mind, impressible and soft, with ease  
 Imbibes, and copies what she hears and sees :  
 And through life's labyrinth holds fast the clue  
 That *education* gives her, false or true.

COWPER

**P**ARADOXICAL as it may appear, we are at this moment assailed by vice under the guise of refinement, and the morals of the people are vitiated at their source by the improper education of females. It is the duty of every patriot to watch over the most amiable part of the human species, on whose virtue, the honour, safety, and happiness of the community so essentially depend ; and to preserve them from the pestilential contagion of vice, which now blights the first bloom of their mental beauties. The following letter from an indulgent, but disappointed parent, will illustrate this fact.

SIR,

I AM a widower, and the chief pride and delight of my life would be my two daughters, were they endowed with discretion. But, alas ! all my fond hopes have been blasted, by giving them a fashionable education.

Being an opulent merchant, I resolved to spare no expence in the instruction of my children. Accordingly when the eldest, whose name is Mary, had attained the age of ten years, and her sister Elizabeth nine, I visited a distant female relation, who kept a boarding-school in a village adjacent to the metropolis, and proposed to place my daughters under her care. Mrs. Marall assured me that the greatest pains should be taken to render them accomplished.

In a few days I accompanied my blooming cherubs to the boarding-school, and afterwards in my occasional visits I  
had



reason to be pleased with their progress in the French language, music, and similar accomplishments, which are now considered as indispensable. I thought, however, that I perceived a mixture of levity in their manners, and expostulated with Mrs. Marall, but she lulled my apprehensions, by saying, “ My dear sir, you may rely on my attention to the morals of your daughters—my school has long been celebrated for decorum. ‘Tis true, I have several young ladies of distinction entrusted to my care ; and you know, cousin, we must not be too austere with persons of quality, who allow themselves a greater latitude of action than would be proper for people of inferior rank.” “ Madam,” replied I “ no station can sanction levity, and I request that my daughters may not be permitted to imitate the follies which you think pardonable in high life.” “ Cousin,” rejoined she, in a soothing tone, “ the mo-  
rals

rals of your girls shall be preserved like jewels ; they shall be consigned to their worthy father, pure as innocence itself."

When my daughters had continued five years under the care of their preceptresses, I re-conducted them home. Their education cost me upwards of a thousand pounds, and I was delighted with their proficiency in polite attainments. But though their gentility of deportment, and easiness of manners, were admirable, I looked in vain for that angelic smile of simplicity which once played on their lips, and glistened in their eyes ; nay, I remarked a passion for finery, which appeared to originate in pride ; but I forbore expostulation during the first evening after their return home, lest they should be terrified at any appearance of austerity.

Next morning after breakfast I desired my footman to attend them when they  
should

should be disposed to walk. In the course of the morning I had occasion to pass through St. James's-park, where the fine weather had invited a numerous assemblage of polite pedestrians. Although I was delighted with the beauty and gaiety of several groups of young ladies, I could not suppress an emotion of pity, on observing the very indecent manner in which they were attired. But what appeared still more censurable was, their haughty demeanour, and the satisfaction with which they seemed to enjoy the homage of the men as they passed.

I entered into conversation with a gentleman, and expressed my disapprobation of the licentiousness of fashion; he replied, "Your observations are just sir, but what can the poor girls do? they must dress and behave like others, or they will be entirely neglected." While we conversed, I beheld two young ladies approach, dressed in the light drapery of the

the *ton*, and attended by a servant. They stepped together with the most sprightly air, and often varied their posture to excite the attention of others. I contemplated the levity of these young creatures with secret pity ; but what was my astonishment to find that they were my own daughters ! They blushed, appeared disconcerted at this unexpected meeting, and proposed to accompany me home. The gentleman with whom I had been conversing, with a significant smile, wished me a good morning, and I left the public walk, overwhelmed with shame and sorrow, at the indiscretion of my children.

I expostulated with my dear girls on the impropriety of their conduct. They assured me that they had been taught to dress according to the fashion, and thought it no crime to appear like others. While I expatiated on the indelicacy of young virgins being habited like women  
of



of the town, and the folly of supposing that they would gain admirers by walking the streets half-naked, they appeared to feel the force of conviction. Their dress is now perfectly genteel, modest, and becoming, yet I perceive, with infinite regret, that the seeds of levity sown by a boarding-school education will scarcely ever be eradicated. My lovely girls have, indeed, eaten the fruit of the tree of knowledge, and, like Eve, have thereby lost their primitive simplicity.

I am, &c.

PRUDENTIUS.

From the pernicious tendency of excessive refinement, as described by Prudentius, it is evident that our public seminaries are improperly conducted. Nor is the private education of females among the higher classes more productive of felicity. Even from her infancy, the young lady is habituated to the un-

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restrained



restrained gratification of her most capricious whims—praised, idolized!—in this ungovernable state of petulance she proceeds with little advantage through the usual gradations of education. Masters attend to teach her different languages; she acquires a smattering of each; and like the swallow, just sips the surface of the stream, and flies off to some more alluring object. The lighter female accomplishments of dancing, music, and drawing, are the principal objects of her attention, and her personal charms are cultivated with such solicitude, that the very air of heaven is not suffered to *visit her face too roughly*.

When perfectly accomplished, this charming creature is introduced to the fashionable world, where her beauties emanate like the first rays of morning, to the delight of the admiring beaux. She enters the temple of Affectation with a palpitating bosom, but her fears soon sub-  
side

sider, and she participates the varied pleasures of the ball, the fete, and the masquerade, with as much glee as the Duchefs of G\*\*\*\*\* herself. Gratified by the fulsome flattery, and flippant wit of the titled coxcomb, the beautiful *tyro* feels an emulation to obtain universal admiration, and learns to wield the sonorous cymbals with all the agility and grace imaginable. Those brazen emblems of female modesty must be highly conducive to the harmony of polished society, and enable the fair performer to suppress the small remains of bashfulness, so incomodious in high life.

Such accomplishments are doubtless considered by our modish ladies as indispensable, especially if they hope to rival the actresses, and recal the wandering hearts of those lovers who are attracted by theatric graces. Our men of fashion, indeed, have the example of an English peer to countenance their attach-

ment to the beauties of the green-room ; and we may expect, if the *mania* continues, to see those heroines transplanted from their fictitious greatness into the superb mansions of our nobility to preside over the varying freaks of vanity and extravagance.

But it is among the middle classes that the effects of mismanaged boarding-schools are most severely felt. The ambition of parents to see their children exalted, occasions them to lavish that money on superfluous accomplishments, which would have been much better applied to purchase more solid benefits. The wives of merchants and tradesmen, viewing the infantine graces of their daughters with maternal delight, vainly think that to initiate them in modish qualifications, will be their certain exaltation, if not to a title, at least to a higher rank in society than that in which they have been born.

For

For this purpose miss is entrusted to the governess of a boarding-school, and no recruit ever suffered more at drill than she is obliged to undergo. Her form is moulded according to the correct ideas which her perceptress has of grace; she is taught to look, sit, move, and speak by rule; and to play upon various instruments of music, dance, and speak French, by masters whose insignificance is only equalled by their adulatory impertinence.

Unaccustomed to the conversation of men of sense, the poor girl soon imbibes the flippant nonsense of her teachers, and should any of those coxcombs happen to be an agreeable man, an intrigue is probably commenced with his pupil, which terminates in an elopement.

Is there a father or mother feelingly solicitous for the future honour and happiness of their daughter, who would intrust her into one of those modern temples of affectation, called boarding-

schools? No, rather let the loveliest part of our species be educated at home, by a mother; or if she be incompetent to the task, let a modest preceptress instruct the blooming girl beneath that paternal roof where *seduction* will not presume to appear under the assumed name of *refinement*. This mode of education will preserve the morals of the virgin, and be particularly useful and practicable among those in the middle classes of society; as girls can not only make a regular progress in useful and ornamental knowledge, which renders even beauty more amiable, but they may also be initiated in those easily acquired arts of domestic economy peculiar to their sex. Thus the daughters of shop-keepers can occasionally assist in the sale of goods, and at once learn an useful and profitable business, while they repay the cares of their parents, by grateful exertions for their mutual welfare, at the  
same



same time that *home* may be considered as a sanctuary, where the demon *Vice* can have no influence.

By the present preposterous ambition to educate young women of the subordinate classes with the profusion of those in the highest ranks, many girls are utterly disqualified to fill their place and perform their duties in society, and in a manner prepared for seduction !

An elegant young woman long accustomed to the homage of a train of coxcombs, will expect similar attention from her husband, and feel her pride mortified when she finds herself treated as a mere woman. From the frivolity of her mind, she is not possessed of that modest dignity so essential to command the esteem of her partner ;—hence bickerings, jealousies, and often mutual infidelity, terminated by a separation.

Good sense is as much superior to the levity of wit as the light of the sun is to  
a meteor ;

a meteor; and an accomplished female mind is infinitely more estimable in the eyes of reflecting men than those exhibitions of feminine charms obtruded on our fancy by fashion. Such beautiful creatures as glide along the streets, decorated in showy apparel, may amuse the passenger; but who would wish to see his wife in the loose attire of a woman of the town? Then let us discountenance this violation of public decency, so abominable to the virtuous mind, and endeavour to persuade the fair sex, that modesty and purity of manners are the true ornaments that render their beauty at once amiable, and inestimable:

EDUCATION

## EDUCATION OF YOUTH.

Accomplishments have taken virtue's place,  
 And wisdom falls before exterior grace.  
 A just deportment, manners grac'd with ease,  
 Elegant phrase, and figure formed to please,  
 Are qualities that seem to comprehend  
 Whatever parents, guardians, schools intend ;  
 Hence an unfurnish'd and a listless mind ;—  
 Though busy, trifling ; empty, though refin'd ;  
 Hence all that interferes, and dares to clash  
 With indolence and luxury, is trash ;  
 While learning, once the man's exclusive pride,  
 Is verging fast towards the female side.

COWPER.

IN contemplating the importance of education, and its influence on the present and future happiness of man, the mind is warmed with philanthropic enthusiasm. We behold the docile youth pass in review, with lively minds, which, like germinating plants, require the skill of the experienced to prune their luxuriance, and direct their growth. We behold their passions ready to rebel against the

the authority of their sovereign reason, which yet in its infancy, is unable to restrain them, and looking to us for aid. Their untaught and unsophisticated minds are like simple water, equally susceptible of the rich tincture of virtue, or the impregnation of vice. They seem to look up to us with an eye of supplication, and to cry emphatically—*Who will shew us any good?*—Who will direct us how we may become the ornaments, and not the disgrace, of our nature and our nation!

The youth of the higher and middle classes of society have a manifest advantage over those in a lower station, yet it will be found, that in consequence of injudicious management, they derive little benefit from contingent circumstances. The indulgence of infantine caprice, so prevalent in this metropolis, is one great source of folly and vice. From a ridiculous affectation of tenderness,

ness, many mothers lay the foundation of the future obstinacy of their sons, by gratifying their childish passions. Such falsely good-natured beings will exclaim, "I cannot bear to make my child unhappy, even for a moment; poor fellow he will have trouble enough when he grows up—sorrow will come too soon." This absurd idea is very common among parents, who imagine their children will be taught the regulation of their passions by experience.

Boys are indulged, lest severe restrictions should break their spirit, and render them timid: hence they become assuming and impudent, and on their entrance into life are like a luxuriant tree, whose superabundance of branches and foliage prevents it from producing any good fruit, till the severe hand of experience lops its redundancies.

How irrational are those parents who permit their sons to attain maturity, with  
only



only a few fashionable accomplishments ! They step into life with all their passions and desires in full vigour ; where, impatient of contradiction, and unaccustomed to controul, they are often involved in embarrassments and quarrels. Enchanted by the smile of Pleasure the giddy youth revels in her illicit enjoyments. Fascinated by public amusements, and misled by dissolute companions, he pursues the phantom of happiness without reflection. The stews, the gaming-table, and the tavern, consume his health and fortune ; till ruined, emaciated, and forsaken, the wretch is left to pine in hopeless despondency ; or, unable to meet his *naked heart alone*, he terminates his vain glorious career by suicide ! Such, alas ! are too often the fruits of an improper or imperfect education.

Under the head “ Manners of the Great,” we have taken a cursory view  
of

of what is called a liberal education \* ; let us now investigate the mode of instruction usually pursued with children of the lower classes. The sons of tradesmen are generally taught a smattering of Latin, which they seldom find of any real utility during their progress through life, while their morals are overlooked, and the mind,

“ Like a neglected forester runs wild.”

Still more objectionable is the present education of the children of mechanics. It being the principal object of the school-master to increase the number of his pupils, at the same time that he is disqualified for the important charge, both from his ignorance of human nature, and his imperfect knowledge of the elements of science.

\* For a *Comprehensive Treatise* on this important subject, the reader is referred to what Dr. Barrow has modestly entitled, “ An Essay on Education.”

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We often hear parents complain that their children in a few months forget all they had learned at school; the fact is, they had learned nothing except a smattering of grammar and arithmetic; but the principles of these useful sciences had been impressed so feebly on their memories, that, like the visions of the night they were forgotten with the return of more vivid objects. Many school-masters are shamefully negligent in the inculcation of the first principles of morality, and commonly leave that most important branch of instruction to the management of a vain and irreligious usher. Such are the most obvious defects in some of our seminaries; let us now suggest a few improvements.

The law formerly made to prevent the growth of popery, which required that every teacher of youth should be authorised by a licence from the bishop of the diocese,

diocese, might be revived as a check to the alarming spread of immorality and irreligion. By a revision of this law every pastor might not only be empowered, but obliged to grant such licence, after having previously investigated the abilities and character of every school-master and school-mistress in his parish. No prohibition, however, ought to be issued against Christian teachers of any denomination. We have so many avowed enemies in those deists and atheists who arrogate to themselves the name of philosophers, that we should co-operate in the general promulgation of the great truths of the gospel.

To limit either religion or science within the pale of any particular sect, is derogatory to that sublime brotherly love enjoined by Christ. Let the future competition among Christians be, who shall do most to promote the universal happiness of mankind. This

simple, benign, and godlike principle of charity will more effectually suppress immorality, and counteract the insidious paradoxes of infidels, than the pen of satire, or the sword of justice.

Young clergymen would be the most proper instructors of youth. Being well taught themselves, and coming fresh from classic ground, with their faculties invigorated with polite learning, they are fully competent to the task of inculcating knowledge; and from their preparatory study of ethics, they are proper guardians of the morals of others.

Men of genius would find ample room for their active minds to expatiate in tracing and aiding the developement of the human understanding. Nor will any man of sense object to the avocation, who will take the trouble to recollect that some illustrious writers presided over youth as masters and assistants in academies. Milton, Johnson, and Goldsmith,

*“ poured*



*“poured the fresh instruction o’er the mind;”* nor can we rationally consider that employment a degradation of talents, which contributes so essentially to the diffusion of knowledge.

When the pupil has been initiated in the elements of useful science, and while the susceptible heart throbs with generous feelings, the beauty of morality should be exhibited in the most engaging garb. The simple and sublime precepts of Christ will awaken that benevolence which is the source of human felicity on earth.. The tutor will have an opportunity to contrast the fanciful doctrines of the heathen with the elevated and godlike dignity of Christianity, and the unerring precept, *“whatsoever ye would that all men should do unto you, do ye even so unto them,”* will, by making an early and permanent impression, guide the happy being in the path of justice.

Elegant literature, such as poetry, his-  
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tory,

tory, biography, geography, and natural philosophy, may then be studied with success. With a mind thus imbued with knowledge, the youth when he steps into the world will feel and act up to the dignity of a rational being ; and like a column at once adorn and strengthen the fabric of society. He will perceive his dignified situation in the order of created beings, and rejoice in the honourable privileges of a man and a Christian.

This sketch is submitted to the consideration of the middle and lower classes of the community, whose very imperfect mode of education requires improvement, especially as many school-masters are incompetent to a trust on which so much of the happiness of the present and future generations depends ! Happy, thrice happy, would London soon be, if those miserable children who are taught the arts of deceit and thievery, were taught to read and write, and had their  
minds

minds early fortified with pious precepts, to enable them to resist the influence of evil communications.

The human soul comes pure and innocent from the hand of the Creator; by its union with the body it acquires propensities which, under proper regulations, are productive of good; while its exquisite susceptibility renders it liable to receive continual impressions from surrounding objects. Hence the vast importance of our infantine years, and the necessity of the early and gradual inculcation of the moral duties.

Parents, look around ! behold the little blooming creatures whom Providence has committed to your charge. Ah, cultivate their hearts, rectify their judgments, and their grateful reverence will reward your love ! Do not imagine that your duty to your offspring is confined to supplying them with mere necessaries. Those are, indeed, indispensable; but their  
minds

minds require a more important kind of nutriment. Instil a reverence of the Supreme Being, and love of mankind, as the two great principles of human felicity. Teach them to regard the whole creation as the production of one great and good Being, whose wisdom is unbounded. As their faculties expand, let them be initiated in the principles of useful science, and taught some art conducive to the common good. Then shall your daughters be celebrated for their modesty and virtue, and your sons become honest, industrious, and intelligent men, the glory of their parents, and an honour to their country.

CLERGY.

## CLERGY.

I venerate the man whose heart is warm,  
 Whose hands are pure, whose doctrine and whose life,  
 Coincident, exhibit lucid proof  
 That he is honest in the sacred cause.

COWPER.

LONG have the various opinions respecting religion, and the sanguinary persecutions of men who called themselves Christians, employed the sarcastic wit of unbelievers. The luxury, pride, and negligence, of many of our modern clergy, have induced malignant infidels to point their ridicule against the whole clerical body; and though it must be confessed that the dissipation of some pastors is a degradation of the robe they wear, we can boast of many clergymen of the different sects of Christians who are ornaments of human nature.

Several of our benefice clergymen, indeed,



deed, by employing curates at a low salary, seem to think that their proxies are like the military, better disciplined, and more attentive to their duty, in proportion to the smallness of their pay. Hence the curate is so far from being prepared for his sabbatical avocation, that he is engaged during the week in some worldly pursuit, for the subsistence of his family; and instead of the zeal he should feel for the happiness of his flock, he too often attends on Sunday merely as a hireling, and with a mind pre-occupied with business.

But if the Reverend Doctor himself condescends to preach, his parishioners must doubtless be much edified. And so they would, did he not substitute affectation for simplicity, and a few sweet sounding aphorisms, equally refined and unintelligible, instead of the perspicuous and affecting doctrine of Christ.

Such

Such pastors are well pourtrayed by the satirist in the following lines :

“ The things that mount the rostrum with a skip,  
And then skip down again ; pronounce a text ;  
Cry — hem ; and reading what they never wrote,  
Just fifteen minutes, huddle up their work ;  
And with a well-bred whisper close the scene ! ”

Yet even these fashionable and flimsy orators are pardonable, compared with the avaricious pluralist, who combines the deceit of the hypocrite with the covetousness of the miser, while his meanness reflects an odium on religion.

Some clergymen goes still farther, and convert the sacred avocation into a sinecure. A recent instance, however, has occurred, in which this shameful omission has been punished : we are informed by the public papers that at a late Summer assizes, held at Durham, the Rev. Mr. W\*\*\*\*\*, vicar of that city, was fined ten pounds a month for non-residence during

during the nine preceding months; though he was proved to be actually building a house for the purpose of residence.

Notwithstanding these negligences, the Christian church in this country can boast of many faithful champions. Men whose piety is embellished by genius, and sanctioned by science. Such is the elegant author of "An Apology for the Bible;" such the bishop of this metropolis, who unites the imagination of the poet, with the understanding of the philosopher; and such the incomparable Paley, whose elegance as a writer, and purity as a moralist, are equally worthy of eulogium. There never was an æra, since the establishment of Christianity, when its enemies appeared so numerous, or so audacious; and it now requires the combined exertions of our divines and moralists to counteract the influence of French philosophy.

Think then, ye ministers of the gospel, on the importance of your sacred trust ; beware, lest you mingle the leaven of human prejudice with the bread of life. Instead of holding up the particular tenets of any sect of Christians as exclusively excellent, imitate the Saviour of man, who commanded his disciples to love one another.

View yourselves in the true light, merely as agents of your divine master, authorised by his word to distribute the fruit of the tree of life to his household, and prepared by unspotted sanctity to preach his gospel, which is able to make us *wise unto salvation*. Under this impression of sanctified humility, and Christian charity, the blessing of JEHOVAH will accompany your pious labours in the cause of truth ; and the animative inspiration of his spirit will renovate the love of religion in the hearts of many who are misled by the illusions of infidelity, and the sophisms of atheism.

I

LAWYER. S.

## LAWYERS.

We must not make a scarecrow of the law,  
 Setting it up to fear the birds of prey,  
 And let it keep one shape, till custom make it  
 Their perch and not their terror.

SHAKESPEARE.

**A**MONG the various sciences, jurisprudence is entitled to a conspicuous place. The complexity and fitness of the law to almost every case deserves the reverence of the public. By its subtlety, right and wrong can be separated out of the chaos in which they are involved beneath the wig of a serjeant, or in the still more intricate labyrinth of an attorney's brain; nay, by the power of eloquence, equity can be metamorphosed into injustice.

High-spirited people, instead of appealing to honest neighbours as arbitrators of a dispute, wisely seek redress from the civil law, which very civilly disburthens them of their superfluous cash, leaving them to enjoy the pleasing reflection,



tion, that they have effected the ruin of one another. This litigious disposition has been stigmatised by the name of *obstinacy* ; but, if traced to its origin, it will be found to spring from benevolence ! Let us only consider what a multitude of serjeants, counsellors, attornies, and their coadjutors the catch-poles, would be destitute of employment did not their good natured countrymen contribute to their support by law suits.

Pope says, “ All discord’s harmony ;” and doubtless the apparent discord in our courts of justice is conducive to the social harmony and happiness of numbers, whose time is occupied by the litigations of others. Indeed the patriotic exertions of our lawyers are wonderful. With what zeal do they espouse the cause of the client, not for the trifling customary fee, but a god-like love of justice ! Our Court of Equity may be truly denominated the temple of Astræa, where

the lawyers, like sacred priests, attend in solemn robes to dispense her blessings to the community. A foreigner, unacquainted with our laws, would feel the greatest veneration for those excellent men whose deportment accords so well with their innate integrity; but how great would be his astonishment, when informed, that the respectable body was wholly supported by the folly and vices of their countrymen; and that the pride and phrensy which stimulates to litigation, enriched thousands of virtuous men, who were educated purposely to assist in the administration of justice\*.

But as the most sacred institutions are not exempted from censure, it has been asserted that bribery misleads even some  
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\* The number of the Courts of Justice in the metropolis amounts to 61; the prisons 14; besides four Houses of Correction: and the number of persons employed in the different departments of the law is estimated at 7040.

of these advocates of equity. History indeed affords a memorable instance of the fallibility of a great lawyer. Lord Bacon pleaded against the unfortunate Earl of Essex, who had formerly been his patron; and he was afterwards degraded from his exalted situation in consequence of bribery and corruption.

Some attornies act in the double capacity of lawyers and bankers. These ingenious gentlemen, reflecting that a man who is mad enough to go to law is incapable of managing his own affairs, on the successful issue of a suit, prudently lock up the money for the client's future purposes.

This excellent device is sometimes aided by coincident circumstances. A person employed his attorney to recover a debt, which the latter effected, and appropriated the money to his own use, amusing his client from time to time with promises that the affair should be

brought to a favourable termination. Meanwhile the person died who had paid the debt, and the attorney now looked upon the cash as his own in reality ! The papers of the deceased indeed discovered the fraud, but, in vain ; for who would enter a suit against an attorney ?

This solitary instance of ingenuity, however, is inapplicable to that respectable class at large ; for is not the integrity of an attorney proverbial ?

Superstition in religion has given place to that worst of mental diseases, *infidelity* ; but the superstitions of law and physic yet maintain their ground. When will quackery in both, that so often deprive men of their lives and fortunes—when will these gigantic evils be removed from society ? when mankind prefer temperance to excess, and exercise to indolence, health will be promoted. And when the natural beneficence of the human heart is directed

directed by prudence, men will not involve themselves and their families in want and ruin by law-suits:

QUACK



## QUACK DOCTORS.

Arm'd for virtue when I point the pen,  
 Brand the bold front of shameless guilty men :  
 Hear this and tremble, you who 'scape the laws.

POPE.

**L**ET us now turn our attention to those wonder working men who profess the power of healing the sick, however inveterate the disease.

The first of these distinguished personages is Dr. Brodum, whose medicines have so long been the theme of paragraphists. This ingenious man is a German Jew\*; he attended Dr. Bossy in quality of footman, when that beneficent sage came over to enlighten the eyes of the English,

\* It is to be regretted that so few authentic documents are to be found respecting this great man. Another account informs us, that he was the menial servant of Le Maitre a French Quack. As Dr. Brodum, however, must be convinced that obscurity is one source of the sublime, he probably is willing to conceal his origin.

English, and with him made the tour of England. Having attained the knowledge of several medical terms, by being present at the lectures of his eloquent master, this enterprising little lacquey resolved to commence Doctor himself. We are not certain whether the love of gain, or a desire to alleviate the sufferings of his fellow creatures, first induced Dr. Brodum to give up the science of shaving, dressing a wig, and brushing a coat, for the more elegant art of preparing the *Nervous Cordial* and *Botanical Syrup*, two medicines which, from the Doctor's knowledge of the Linnæan system of botany, we may consider as grand restoratives of nature. Perhaps his medical skill was communicated in a vision by some *Demon* of the German *Illuminati*. But it is not improbable that the secret of preparing the above-mentioned medicines is hereditary in his family, as the Doctor himself seems to insinuate, when  
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he tells us, in his “ *Guide to Old Age*,” that “ there is no other person of the name of Brodum in England.” Many are the different mediums by which wisdom can be imparted to others. Count Cagliostro may have bequeathed to the Doctor the secret of manufacturing his *Baume de vie* ; or, perhaps, the famous Count de St. Germaine communicated his receipe for the preparation of his *Tea for prolonging Life*.

The tailorman, however, which metamorphosed a lacquey into a physician was the diploma which the *benevolent* and *disinterested* professors in the Marischal College of Aberdeen sent to this enterprising foreigner. But whether that learned body accepted a pecuniary compensation of one pound thirteen shillings and three-pence three farthings sterling, as *Dr. Pangolas* says they did from him ; or whether the little German was liberal enough to send them a larger sum, is only known to the parties concerned.

Having travelled through different parts of England like a public benefactor, generously dispensing medicines for a small compensation, the Doctor at length resolved to become a resident in this metropolis.

That merit such as his, should go unrewarded would have been an extraordinary instance of negligence in the English nation. A man who raised himself from the humble situation of a menial servant to the honourable avocation of working miracles; and who, without either genius or education, has been the author of a work which he says has already passed through upwards of fifty editions, must be a most wonderful being.

The Guide to Old Age is, like Solomon's Guide to Health, embellished with a portrait of the author, so that the happy convalescent may contemplate the benign lineaments of his benefactor. Indeed,

deed, if viewed with the scrutinising eye of a physiognomist, it might be found that Dr. B's portrait presented *traits* of *servility* and *cunning* unworthy of the countenance of a philosopher.

When we reflect, however, on the national benefit of universal health bestowed by those retailers of *sanity*, or *miracle-mongers*, we must rejoice in the idea that agriculture, manufactures, and every art and science may now be pursued without the interruption of sickness. Public spirited men, like our *advertising physicians*, have a claim on the national gratitude, and are justly entitled to civic honours. If a Roman who saved the life of a citizen was considered as a benefactor to the state, how much more should such men as Drs. Brodum and Solomon, who have, as they inform us, healed thousands, be rewarded and honoured? Would it not be worthy of British generosity to open a public subscription



subscription for the purpose of erecting statues of these *good men*. The statues might be placed as ornaments to the front of Newgate, one on the right side, and the other on the left of that awful spot, whence so many youthful heroes take flight to the world unknown. The victim of vice whom the laws of his country had doomed to an untimely grave, might then point to the statues and moralize, with his last breath, on the beneficial effect of *nostrums*, while he acknowledged, that the promise of renovated health had induced him to continue his *career of depravity*, and to wander through the haunts of impurity and disease, till excess, like flame to the oil, *exhausted his constitution*, and pernicious habits drove him to an open violation of the laws of that society which had cast him off *like a detested sin !*

We are informed by a public print, that Dr. Brodum has just returned from

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Paris

Paris to this capital. So true is it that *impostors* of every description, wherever they may be induced to travel, always find their way back to Old England, to profit by the very liberal credulity of their dupe, Mr. John Bull.

Let us now turn our attention from the principal advertising physician of London to another sage, the well known Dr. Solomon, of Liverpool; who, like his competitor for public patronage, is a Jew, an empiric, and an author.

From the most authentic documents we learn, that Dr. Solomon when a Jew-boy, hawked black-ball in Newcastle on Tyne; consequently, he must have been endowed with a most aspiring genius, for it appears from his advertisement of an *Abstergent Lotion*, that he has turned his attention from blacking the boots of the gentlemen, to varnishing the faces of the ladies. He has dignified his residence in Liverpool with the name of Solomon's Place,

Place, though some discerning individuals, who wish to see merit like his duly exalted, contend, that the PILLORY is Solomon's Place, an elevation to which he is justly entitled by his various labours for the public weal.

His pamphlet, entitled, *A Guide to Health*, is manifestly written to promote the sale of his nostrum ; for like the miserable production of the German Quack, there are no medical precepts in the volume that can be of the smallest utility.

After the introduction, the reader is presented with an advertisement, which informs him, that "the *Guide to Health* has been pirated, and many spurious copies are in circulation." Most people who are endowed with common sense, will readily agree with the Doctor, that *all* the copies they have ever seen of the *Guide to Health*, were not only *spurious*, but pernicious both to health and morals. Information still more valuable, especially to

*the credulous*, is communicated by the latter part of this curious advertisement, where the Doctor tells us, that “the public may be assured they are attempted to be imposed upon:” a confession which proves that Dr. Solomon is a *conscientious* man ! Probably he apprehended *approaching dissolution*, when he honestly made this public avowal of imposition. Be that as it may, every sensible man will *cordially* coincide with Dr. Solomon, that the various attempts made by *Quack Doctors* to defraud the public are but too often successful.

Cavillers may say the Doctor’s pretensions to a new discovery in medicine is only a revival of the chimerical experiments of former deluded alchymists ; but from his general professions of benevolence, it must be evident, that he not only means well, but is convinced of the efficacy of his *Anti-Inpetigines*. This hard name reminds us of the observations  
of

of a Spanish satirist on Quack medicines:—“ To hear Quacks call over their *simples*,” says he, “ would make you swear they were raising so many devils ; such as Opopanex, Buphtalmas, Alektorolophos, Ophioscroden, and a great many more. And by all this formidable bombast is meant nothing in the world but a few simple roots, such as carrots, turnips, radishes, and the like. But they keep the old proverb in remembrance—*he that knows thee will never buy thee* : and, therefore, every thing must be made a mystery, to hold the public in ignorance.”

It has already been mentioned, that the Doctor has adorned his elegant treatise with his portrait. Besides this embellishment he has favoured the public with an engraving of his mansion in Liverpool. Hence the happy *few* who have been so fortunate as to outlive the effects of his Cordial Balm may view the residence of

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their



their benefactor. A scale is annexed, by which it appears, that the body of this *consecrated tenement* is seventy feet long ; and undoubtedly, were the philanthropic proprietor exalted according to his merit, he would be placed by public justice in a situation as eminent and conspicuous as *that which conferred immortality on* HAMAN.

It is to be regretted that his Majesty's Attorney General is not informed of such publications as Dr. Brodum's *Guide to Old Age*, and Dr. Solomon's *Guide to Health*. Perhaps the moment is approaching when he may take cognizance of these *moral essays*, and there can be little doubt that the sage and beneficent authors will be amply rewarded. Whoever publishes an obscene pamphlet is liable to fine, imprisonment, and the pillory. How much greater then should the *reward* be of such as endeavoured to poison the health and morals of a people,

by

by the propagation of a falsehood and imposture? In this light the Attorney-General may think proper to recommend a trip to Botany Bay, to these beneficent Doctors. There they might administer their nostrums to the colonists, and fraternize with their respectable friend and fellow-labourer for the public good, Mr. George Barrington !

On the other hand it may be asserted, that Doctors of such transcendent skill could not be spared out of England. But as cavillers have often complained that our *advertising physicians* accept a pecuniary compensation for their public services, this might be obviated by placing them in some receptacle appropriated to the improvement of public morals, in *Bridewell* for instance. There they would have the pleasure of meeting several of their former patients, not only restored to health, but employ-  
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ed in preparing hemp for the benefit of the community.

In this school of morality and phyfic, Dr. Brodum, Dr. Solomon, Mr. Perkins, Dr. Senate, Dr. Gardner, and feveral other benign fages, might prepare and difpenfe their medicines gratis, and this mode of exercifing their fkill would effectually filence their calumniators. Among many improvements of this enlightened age, we might then boast of having converted an *Engliſh Houſe of Correction* into what it was originally deſigned to be,—*A Temple of Health and Morality*; and advertiſing phyſicians would ſoon ceafe to impoſe upon the credulous part of the community.

Dr. Senate, like a benevolent philoſopher, has endeavoured to remedy the waſte occaſioned by the ſword, by *Lozenges of Steel*, which will render even ſterility itſelf prolific. This metal has  
ever

ever been either an excellent friend or formidable enemy to the human race, according to the use to which it was applied. The poet says,

“ What time would spare from steel receives its date,  
And monuments, like man, submit to fate ;  
Steel could the labours of the gods destroy,  
And strike to dust th’ imperial tow’rs of Troy ;  
Steel could the works of mortal pride confound,  
And hew triumphal arches to the ground ;  
What wonder then, fair dame, thy health should feel  
The conq’ring force of unresisted steel !

Indeed there is the greatest probability, that such ladies as are rash enough to swallow the *metalline tonic* of Dr. S. will have too much reason to agree with the poet.

Next to the physicians who have recommended internal medicines to the public, may be mentioned those eminent surgeons who have distinguished themselves by professing to cure external ailments.

The most remarkable of these is Mr.  
B. D. Perkins

B. D. Perkins, whose far famed Tractors have dispensed health in both hemispheres. So just is the eulogium of the Poet—

“ Arm’d with twin skewers, see Perkins by main force  
Drag the foul fiend from Christian and from horse ! ”,

In the preface of a pamphlet, entitled, “ The Influence of the Metallic Tractors on the Human Body,” we are informed, that “ the writer has crossed the Atlantic and become a resident in London \*, that he may devote his time and attention to the diffusion of this important discovery, and its application to the relief of the miseries of mankind.”

Excellent and philanthropic young man ; disinterested son of a generous father ; thou hast ventured thy life over the innumerable waves of the vast western ocean, and hastened on the wings of Zepherus, with *healing in thy Tractors*,  
to

\* Dr. Johnson calls London “ the needy villain’s general home.”



to remove disease from Britain. What reward can be adequate to thy services ! If the small remuneration of five guineas a *brace* be an insufficient compensation, thou mayest, *O friend Perkins*, receive the more glorious recompence of academic honours, which the professors of the liberal sciences in Aberdeen are so willing to bestow *gratuitously*, on merit. But perhaps, friend, the price of a few sets of thy Tractors might accelerate this desirable event ; and it is not improbable that, instead of a personal examination, the sage professors would be content with examining the *bank-notes* inclosed in thy letter.

Although Mr P. has obtained a patent, he observes, that it is not his intention to withhold the advantages of the discovery from the public, who may be supplied with his curious instruments for the moderate price of *five guineas a set*, which he considers as a *trifle* !

Mr.

Mr. Perkins imports his Tractors from America in parcels of two hundred sets, valued by him at one thousand guineas ! Suppose this miraculous philosopher should dispose of only the above mentioned number every week ; on an average we would exchange fifty two thousand guineas annually for *base metal*. O! Englishmen, how long will you suffer yourselves to be imposed on by the artifice of empirics ! How long will you, the most wealthy and sensible people on earth, permit Quack Doctors to prey upon the fruits of your industry !

An empiric who flourished in this capital a few years since, was much superior to Mr. Perkins in the cure of topical diseases. This philosopher, the sapient Mr. Buzaglo, for a "*trifling expence*," cured the gout, rheumatism, &c. "though of ever so long standing, in the space of an hour, and restored within a few days *wasted calves* to their former state

state of fulness of flesh." He also informed the public, that "patients might agree for a *perfect cure, or by the month, by the year, or for life.*" How accommodating was this beneficent physician! Were Mr. Perkins to make similar proposals, what opulent patient would scruple to give him five guineas for a pair of skewers! It is much to be regretted that Buzaglo was not more liberally rewarded, as, in consequence of neglect, his inestimable secret is lost to the community. Might not a similar misfortune happen to poor Mr. P. if the public should withdraw its patronage?

Indeed, the impudence of Quacks would be diverting, were it not also pernicious. Vulgar felons shrink from public notice after committing a crime; but medical impostors not only lay the credulous part of mankind under contribution, but afterwards demand the thanks of their dupes; nay, threaten to

L                      prosecute

prosecute whoever attempts to expose their deception.

We shall conclude this article with an account of a few experiments made with the most popular quack medicines ; observations on the general, moral, and physical effects of a belief in the efficacy of nostrums ; and a few hints submitted to the consideration of Valetudinarians.

The following account of the effects of quack medicines administered by a respectable farmer, will illustrate their general utility.

Mr. Thomas Wilkinson, a rich farmer of Avondale, near Stratford upon Avon, in Warwickshire, is one of those queer fellows who examine every novel improvement before they give it their sanction. With the greatest good nature imaginable, this singular *true born Englishman* is rather incredulous respecting the efficacy of nostrums ; the excellent moral effects of the new philosophy ; the equality

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ty of the sexes ; and similar paradoxes which engage the attention of the learned and ingenious in this enlightened age.

This rural philosopher, finding that several of his neighbours were under the influence of credulity, and that some of them had even gone so far as to purchase patent medicines, he resolved to undeceive them if possible. For this purpose he collected a quantity of the most celebrated nostrums, and convened the villagers on a bowling-green in front of his mansion, where, after giving them an excellent dinner in the style of true English hospitality, he produced his medicines, and ordered his servants to bring forward the patients on whom experiments were to be tried.

An unfortunate *ass* was first produced, to the no small amusement of the villagers; but Farmer Wilkinson requested them to be attentive, “ You dont know, said he, how much your own health depends on



the success of my experiments this day." Saying this, he approached with great gravity, and administered a whole bottle of Dr. Brodum's *Nervous Cordial* to the poor quadruped, which on swallowing the dose brayed most horribly. The victim of quackery then fell down in a fit, from which it was roused by throwing a pailful of water in its face; but had it not been for an emollient drench administered by a skilful farrier the animal would certainly have expired under the operation of the nostrum.

The villagers were amazed, and looked with horror on the ass as he was led away to his stall. An old woman, however, who was as remarkable for her eloquence as her obstinacy, very judiciously observed, that the farmer had not given the medicine a fair trial, for "that only a few tea-spoonfuls should have been administered at once." The young people laughed at the idea of an ass being drenched

ed with a tea-spoon ; but Mr Wilkinfon declared, that he thought *Dame Crabtree* might be in the right ; “ you fhall have a whole bottle of the Nervous Cordial,” faid he, “ if you will confent to take a dofe of it every evening, and I have no doubt that in a fhort time you will be cured of your propenfity to fcandal and fcolding:” —“ No thank ye,” replied fhe, “ you are very kind indeed ; fo you want to poifon me as well as the poor afs, do you ?”

A bottle of Doctor Solomon’s Anti-Impetigines was then uncorked, and a *bog* brought forward as the patient on whom its benign effects were to be tried. The animal yelled moft hideoufly while the medicine was poured down its throat, and afterwards ran about as if mad, endeavouring to bite every thing within its reach. The women fhrieked and took to their heels, but the men compelled their fwinish patient to retire

to the middle of the circle, which they formed round it, and in a few minutes it lay down and continued to grunt most piteously till it fell fast asleep.—“There’s the blessed effects of nostrums for you, my friends,” cried Wilkinson, with an air of triumph, “I thought I should be able to expose imposture.”

While the people were employed in making philosophical reflections on the *medicated hog*, a *cat* was produced, and in spite of all her mewling and scratching, was compelled to swallow one of Dr. Senate’s *Lozenges of Steel*. To describe the convolutions and contortions of *poor puss*, would be impossible; no squirrel or monkey on a chain ever exhibited such a variety of postures, while her mewings expressed the pain which her bowels endured. A *salutary evacuation* afforded her relief, but the women whispered among themselves, that *no consideration* should induce them to suffer such agonies.

The last experiment was made with *Perkins's Metallic Tractors*, a set of which had been purchased by Mr. W. in order to convince his neighbours of their inefficacy. He had received these wonderful instruments a few days before, and desired the village blacksmith to make him half a dozen iron skewers of the same size. An old kitchen poker was by the force of fire, and the skill of the artist, transformed into a number of skewers, which, though not so well polished as the *Metallic Tractors*, were equally valuable in the estimation of the farmer. He first enquired whether any person present was afflicted with aches or pains. Dame Thomson came forward and declared she found a slight rheumatic pain in one of her arms. "O we'll soon remove that," cried the farmer; "here are a pair of the famous *Metallic Tractors* that you have so often heard of, they cure *all pains*. Saying this, he applied the home-

home-made skewers, and the woman, with apparent pleasure, exclaimed, “ I protest, dear Sir, you have cured me already, my arm is quite well again ! ”

Wilkinson suppressed a laugh, and ordered his *bouffe-dog* to be brought forward. Poor pompey came, and the farmer desired one of his servants to scar the animal’s foot slightly, that he might prove the efficacy of the Tractors in curing a burn. He then applied the *genuine American metal* to the burnt part, in presence of all his neighbours, but notwithstanding the various geometrical figures which he drew upon the spot, pompey continued to yelp and wail, and when let loose limped away to his kennel.

The farmer then addressed the people : — “ You have this day,” said he “ discovered the inefficacy of patent and quack medicines ; let me never again hear any of you extol such ridiculous palliatives, which seem to mock pain and disease instead of giving relief. As for the miracle  
performed



performed on the arm of Dame Thomson, it was effected by part of my old kitchen poker, which Ben Perkins, our blacksmith, took to the smithy yesterday, and hammered into skewers." While he spoke, poor Mrs. Thomson, who had only imagined she was cured, felt a sudden tingling in her arm, and went home to wrap it up in flannel, while the rest of the villagers retired with a thorough conviction that the cures said to be performed by nostrums were imaginary ; and that such preparations were invented by Quacks, for the purpose of profiting by the credulity of mankind.

Empirics are permitted by the laws to practise with impunity. Our ancestors, indeed, who prevented, or rather repelled disease by a life of temperance, never conceived that any human being could be so depraved as to defraud another of his money and his life, under the pretext of alleviating pain and restoring health.

A still

A still more powerful protection to impostors is in consequence of the tax paid by them to the State for advertisements and patents. But even in France, Messmer's fraudulent pretences were discovered and punished ; why then should similar impositions be pursued in this capital with impunity ? Is the paltry sum obtained by a duty on patent medicines to be placed in opposition to the health of a *single individual* ? No. Were some public-spirited legislator to bring in a bill for the suppression of that iniquitous branch of trade, he would be the preserver of many wretched beings, who, in the moment of pain are glad to seek relief from nostrums, " as drowning men catch at straws." Alas ! what numbers of infatuated mortals swallow the deleterious preparations of the Quack, and sink under the combined pressure of disease, and medicine ; who, had they been left to the simple efforts of nature, would have

have recovered, and lived healthy and happy for many years ! What an afflicting thought ! and who, that has a heart to feel, would not endeavour to prevent the farther progress of *empirical homicide* \* !

The

\* SHERIFF'S COURT, MAY 29, 1802.

RICHARDS v. BURNETT.

*Quack Doctors.*—This was a Writ of Inquiry of Damages, in an action brought by the plaintiff, a clerk in a respectable merchant's counting-house in the city, against the defendant, who styled himself a doctor, and distributed hand-bills, advertising medicines, which were to cure every disorder incident to the human frame. It appeared that the plaintiff had been subject to a scorbutic affection, which frequently manifested itself in red spots, and slight eruptions on the face ;—he applied to a regular apothecary, who told him, there was nothing unusual or alarming in his case, and that it was only necessary for him to live regular, and take the most simple medicines. The plaintiff, however, in a short time after grew impatient, and having met with one of the defendant's hand-bills, he applied to him for relief. The defendant undertook for the sum of ten guineas, half of which was paid down, immediately to effect a complete cure. With this view he prescribed certain pills, the virtues of which were enumerated in his hand-bills, and

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The late imperial parliament evinced their wisdom and patriotism, by laying  
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to aid the qualities of them, the plaintiff was to rub an ointment on his face every night. The defendant strictly enjoined him not to let his friends know that he had placed himself under his direction, he went on thus administering his medicines, and occasionally obtaining a guinea from the young man, who found himself, from time to time, getting infinitely worse. He was reduced to such a situation, that he was nearly deprived of the use of his limbs, and his eye-sight was extremely impaired. In this situation, he acknowledged the error he had committed; the assistance of an eminent physician was obtained, who found the plaintiff in a state of danger, from which he hardly hoped to extricate him; he attributed it to the injudicious, and indiscriminate use of outward and inward applications of mercury and antimony. By proper treatment, the plaintiff recovered the use of his limbs, but the sight of his left eye was entirely lost.—It was to obtain a satisfaction for this injury the present action was brought.

The witnesses consisted of Medical Gentlemen, who deposed, that the plaintiff owed not only the loss of his eye, but the debility of his frame, solely to the unskilful management of the defendant.

The Undersheriff expressed his surprize, that causes of this nature were not more frequently the subjects of enquiry in Courts of Justice, considering how the health  
and

an additional duty upon patent and quack medicines. If the present legislature will also exercise their authority in the total suppression of this most iniquitous traffic, in less than seven years hence, the names of Brodum, Solomon, Perkins, Swainson, Gardner, Senate, Bree, and

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and lives of the Public were tampered with by ignorant pretenders to medicine. It was a matter of regret, that the Legislature did not turn its attention to an evil which had extended itself not only throughout the metropolis, but every part of the country, or if the Legislature slept, it were to be wished, Grand Juries would exercise the powers with which the constitution entrusted them; such men as the defendant, would be considered in no other light than as public pests to society;—*a legalised plague to sweep mankind from the face of the earth!* When one who had suffered from their ignorance, appealed for redress, it would be to sanction abuses if Juries did not deal the damages with a liberal hand.—He hardly could state what compensation was adequate for the loss of an eye by the unskilful treatment of an assuming Quack Doctor. He hoped the Jury would read a lesson, which would have a tendency to check an evil which had been too long tolerated.

The Jury consulted a short time, and returned a verdict for the plaintiff.—Damages, 400l.



the whole tribe of medical impostors will be forgotten, or only mentioned with contempt and execration.

Dissolute young men are induced to continue in the practice of their pernicious habits of wantonness and excess, from the mistaken idea that a nostrum will operate as an effectual restorative. Young girls are also permitted to indulge in the use of confections, which, from their heating nature, and the superabundance of nutriment they supply, generate disease. Health and beauty are at once injured, and licentious desires kindled, so that both in a moral and physical sense, children should be prevented from an indulgence in luxuries. The blessings of temperance, a healthy body and serene mind, will give a richer zest to the bounties of Divine Providence; and the predominance of intellectual, over sensual pleasure, will exalt the happy individual in the rank of rational and thinking beings!

One

One truth must excite some degree of alarm in the heart of the epicure. It is well known that substances in themselves salutary may, when intermingled with others, become rank poison. Hence the fatal effects of eating a variety of viands, or mingling liquids of a heterogeneous nature, has doubtless precipitated myriads to an untimely tomb! This is commonly called *dying of a surfeit*. O man! if you would enjoy health and long life, restrain your appetites, remove the savoury but destructive viands, and fling the Circean cup of intoxication from your trembling hand!

Valetudinarians often voluntarily suffer more pain than was ever inflicted by the Inquisition. By swallowing every medicine which ignorant friends or artful Quacks recommend, these wretched dupes, instead of disarming disease, only render it more powerful. Three fourths of the diseases of the people of London

are *ideal*; and many persons contribute to the support of the physician, and pay him liberally for regular attendance, while they labour not under bodily indisposition but the imaginary ailments of a *mind diseased*. Many an athletic hypochondriac, whose sanity would be restored in a few days by exercise, now imagines himself at the point of death, though he will probably out-live his physician. The revelling and excess of those unhappy beings has produced in them such a relaxation of nerve and imbecility of mind, that they tremble at the momentary gloom occasioned by every passing cloud; the sight of a hearse fills them with horror; and the mournful knell thrills through every fibre.

Were we to investigate the origin of those diseases that *really* exist in this capital, they would be found to proceed from *gluttony, indolence and sensuality*; consequently not only the *preventive* of  
such

such diseases, but even the *cure* may be found in adherence to temperance, exercise, and moderation in the pursuit of amusements

The passions have a most powerful effect on the health of the body, and the pains of the body excite sympathy in the mind. Hope, that prime cheerer of the soul, accompanied by strict temperance, will re-establish the health of the infirm sooner than all the simples of nature, or the chemical preparations invented by man. Look around then you who drag on a lingering existence—behold numbers who were lately in full health suddenly carried off by fevers arising from *Intemperance*, that *Hydra* which devours human happiness. No longer torment yourselves, nor make your stomach, like Noah's Ark, a receptacle for every clean and unclean thing that you imagine may renovate the constitution. If you cannot be restored by moderate exercise and a

mild regimen, calmly submit to that dissolution which awaits every human being. Instead of relying wholly on the skill of feeble man, bow with resignation to the will of the DIVINE PHYSICIAN who can “ *kill and make alive!*”

The fallacy of empiricism has already been sufficiently animadverted on. Indeed one single reflection may serve to subvert the whole fabric of medical imposture. Had any of the proposed *panaceas* invented by man been endued with *universal healing virtues*, all other medicines would have been totally unnecessary ; and as light is supplied by the sun, the grand restorative would have supplied all mankind with health and longevity ; hence there would have been no necessity to collect drugs or acquire medical knowledge.

EPIGRAM.



## EPIGRAM.

*Dialogue between a QUACK DOCTOR and a SATIRIST.*

SATIRIST.

Thou destroyer of man, thou vicegerent of death ;  
In thy look there is jaundice, and pest in thy breath ;  
Depart from this Island, and leave us some hope  
Of living our time, if you'd 'scape from the rope.

QUACK DOCTOR.

Pray cease your invective, my character spare,  
And in all future profits with me you shall share ;  
Don't you know, Sir, the mass of mankind are all fools,  
Who rely upon nostrums and medical rules ;  
To restore wasted vigour and renovate health,  
So whoever will promise such blessings grasps wealth.

SATIRIST.

Whene'er I at fraudulent cunning connive,  
May my small spark of life not that moment survive !  
I know that the credulous oft are deceiv'd,  
And impostors like you are too often believ'd ;  
While you violate truth, and that just law defy,  
Which declares that *a murderer surely shall die.*

QUACK DOCTOR.

Stop, Sir, your're in error, I am a physician,  
See here's my *diploma* and in good condition,

*It*

It came by the coach from the North 'pon my honour,  
 And grateful am I to the generous donor ;  
 If that wont suffice, Sir, see here is my *patent*  
 To cure all diseases *apparent* or *latent* :  
 I find you suspected I was but a *poacher*,  
 On *other physicians* a frontless encroacher ;  
 But my qualification's without the least flaw,  
*And I kill my game fairly according to law.*

COSMETICS.

## COSMETICS.

————— Roses for the cheeks  
 And lilies for the brows of faded age ;  
 Teeth for the toothless, ringlets for the bald ;  
 Heav'n, earth, and ocean, plunder'd of their sweets :  
 Nectareous essences, Olympian dews !

COWPER.

**N**EXT to quack doctors, may be classed those beautifiers of the human countenance—*the inventors of cosmetics*. Aided by the miraculous power of lotions and tinctures, new beauties reanimate the face, and we behold the roseate bloom of youth smile like morning light on the varnished visage of age.

While a superabundance of paints and lotions renovate beauty, the fair artist daily improves in taste ; she guides the pencil with such skill over every line of her face, and imitates nature with such elegance, that we may soon be able to boast of female portrait painters who will excel even Sir Joshua Reynolds himself !

One

One great advantage in favour of female genius, in this instance, is the superior texture of the skin to canvas, or any other artificial ground. It is to be regretted, however, that too many of our female artists grow negligent after marriage, and, reflecting that the portrait is sold, take little pains to improve its tints ; nay, it is asserted, that they often become hideously deformed in a few years. This is certainly a great imperfection, for the works of the most eminent male artists have generally become more estimable in the eyes of the connoisseur in proportion to their age.

How are we to solve this problem ? Is it because Nature always counteracts any violation of her precepts, that the fair sex who assume artificial beauties, thus fall a sacrifice to their own imprudence ; the moralist would add, their IMPIETY ?

One of our ethical writers says, that there are “ no better *cosmetics* than a severe  
temperance

temperance and purity, modesty and humility, a gracious temper and calmness of spirit ; no true beauty without the signatures of these graces in the very countenance." Such puritanical precepts might have been esteemed in the days of yore ; but what woman of spirit would now submit to such philosophic self-denial ? Severe temperance, modesty, and humility, indeed ! No, no, our modish fair ones are too knowing to venerate the slavish restrictions of morality :—

“ Hourly they give, and spend, and waste, and wear,  
 “ And think no pleasure can be bought too dear ! ”

In this enlightened age, the visage that time had tintured with a philomot hue now assumes the mellow blush of Hebe herself. Circassia sends her bloom to animate the face of English beauty ; exotic blushes are imported as superior to those suffusions formerly celebrated by our poets ; and art, wonder-working art, is the creator of fashionable beauty.

Hoary



Hoary locks and wrinkles are banished from this happy metropolis : and washes which render the ladies “ ever fair, and ever young,” may be obtained for gold.

Those irresistible arms of the ladies of London are chiefly compounded of ingenious chemical preparations. Mercury, that conqueror of the sons of pleasure, and lead, that destroyer of heroes, form the principal ingredients with which the fair sex so plentifully lacker their epidermis \* ! Ah ! spare our beaux, ye fascinating matrons and ever-blooming virgins, nor thus incase yourselves in a *coat of mail* that at once allures and destroys !

The curiosity of our mother Eve first introduced knowledge to the human race, and it may rationally be supposed that the

\* As hard words are often unintelligible to the *innocent* part of the fair sex, it may be proper to inform them that the epidermis is the outermost skin of the human body. As for FEMALE PHILOSOPHERS, they know every thing !!!

the first woman has been excelled by her daughters in useful and elegant discoveries. Indeed, from what we can learn, Eve had but a very imperfect idea of dress ; nor did she require the aid of cosmetics, for her face and form were already superlatively charming. At length time deprived our lovely mother of her graces, and death triumphed over the fairest part of the visible creation. Our modern belles on the contrary, have invented tints that set the assaults of time at defiance: their happy skill can adorn the palest cheek with a permanent vermeil hue, and prevent the decays of old age from becoming visible ; nay, it is not improbable that their wonderful inventive powers will eventually overcome the ghastly horrors of death, and shine with undiminished charms even in the shroud.

The superiority of *artificial* to *natural* beauty will appear in all its dignity, if we contrast the permanent bloom of the

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former

former with the unfashionable flushings of the latter. A truly modest woman, in whose expressive countenance each strong emotion of her mind is pourtrayed, must appear a singular being in the eyes of those modish females, whose faces wear one unchangeable smile. The aspect of the modest woman is like the *aurora borealis*, while her blushes alternately flash and fade; but the countenance of the accomplished lady, decorated with COSMETICS, resembles the sun, and shines with unfading glory.

#### CARICATURE AND PRINT-SHOPS.

THE caricature and print-shops, which are so gratifying to the fancy of the idle and licentious, must necessarily have a powerful influence on the morals and industry of the people. Caricaturists are certainly entitled to the reward which a well-regulated police will ever bestow on the promoters of immorality and profaneness.

faneness. Their indefatigable study to ridicule oddities of character might be overlooked, and in a few instances their exhibition of vice to derision may be useful, but the general effect of their productions is the proper standard by which we can duly estimate their merit or demerit. When brought to the tribunal of reason, it will be found that the greater part of such caricatures, prints, and paintings, as appear in the windows of our printfellers, are injurious to virtue.

This humorous mode of satirising folly is very prejudicial to the multitude in many respects :—in the loss of time to those who stop to contemplate the different figures; the opportunities given to pickpockets to exercise their art; and that incitement to licentiousness occasioned by the sight of voluptuous paintings. The indecent attitudes, obscene labels, and similar decorations of the figures, must have a powerful effect on the feelings of

susceptible youth ; and it is an authenticated fact, that girls often go in parties to visit the windows of printshops, that they may amuse themselves with the view of prints which impart the most impure ideas.

Before these windows, the apprentice loiters, unmindful of his master's business ; and thither prostitutes hasten, and with fascinating glances endeavour to allure the giddy and the vain who stop to gaze on the *sleeping Venus*, the *British Venus*, and a variety of seductive representations of naked feminine beauty

Are these witty but profane and indecent labels, and this display of nudities, productive of any good ?—do they not rather tend to the depravation of mind, and contribute to relax the moral ties of society ? If such be their tendency, the magistracy would deserve the gratitude, not only for the present generation, but of millions yet unborn, by the suppression of those paintings and



and engravings, which through the medium of the eye, contaminate the purity of the human heart, and mislead the laughing victim into the paths of folly and vice.

## MODERN PHILOSOPHERS.

We nobly take the high *priori* road,  
 And reason downward till we doubt of God :  
 Make *Nature* still encroach upon his plan,  
 And shove him off as far as e'er we can :  
 Thrust some *mechanic cause* into his place ;  
 Or bind in matter, or diffuse in space.

POPE.

THIS enlightened age will doubtless be distinguished in history as remarkable for refined and ingenious speculations. Among our contemporary authors, those theorists who have modestly assumed the name of philosophers, have excited the most general attention.

These sages may be divided into two classes : the first, consisting of metaphysicians, and ethical writers ; the second, comprising those more dangerous innovators who introduce sophistry in the garb of elegant literature, and promulge their opinions through the medium of romances, and the drama. Grave sages having

ing culled the best moral precepts from the works of the ancients, propose to improve mankind by a better system than any hitherto devised. Their doctrine inculcates the idea of the *perfectibility*\* of the human mind in this life; and they profess to reform the abuses which have crept into all human institutions. The Utopian speculations of these sages, however, have not even the merit of originality; and happily for mankind, their theories are conceived so much under the influence of dulness as to be unintelligible.

Inflated with ignorance, they ascribe the slow progress of their doctrine to the obstinate and indocile ignorance of mankind, whose prejudices, like clouds, obscure the light of the new philosophy. Foreseeing the opposition which their abstruse

\* This word has justly been pronounced “*a barbarism*” by the Monthly Reviewers.

struse theories must encounter, they have defended themselves by the very pertinent remark, that metaphysics are above the capacity of the common reader. For whom then are such books published? —certainly not for the exclusive information of philosophers, but the general instruction of mankind.

Were we to enquire why so many new systems of metaphysics and ethics are promulgated among mankind, we should find that they originate in the pride of aspiring individuals. Learned pride in the philosopher and the flattered vanity of his votaries, are the origin of all those abstruse systems of human knowledge that now militate against revelation, and the happiness of mankind; but the voluminous productions of French, German, and English freethinkers and atheists will, when brought to the test of truth, be found to consist in a few impious ideas, expanded into long dissertations.

These

These ærial castles, like immense columns of clouds, will, when exposed to the pervading rays of common sense, evaporate into air.

Without a God, the universe would be as dreary as our system without a sun. The comfortable idea of his presiding, Providence enables the believer to struggle with adversity, and to hope amid the most discouraging circumstances. On the other hand, the atheist, who has erected for himself a fanciful edifice of human perfection, and who, trusting to his own sagacity and exertions, finds to his inexpressible woe that his proud notions were unfounded, either sinks into the torpor of imbecility, or rises to the phrensy of despair, and often flies to *self-murder* as a refuge from reflection !

What says the Christian ?

———There lives and works

A soul in all things, and that soul is God.

What



What says the atheist? “ Nature produced all things.” Atheists! look around, behold the wonders of creative wisdom in the heavens and the earth; contemplate the structure of the human frame—the faculties of the mind; and exclaim with David, “ Fearfully and wonderfully am I made !” Ah! do not impiously employ your endowments in opposition to the revealed will of the beneficent Giver of life and reason! Act not so ungratefully; but, with melting hearts, fall prostrate and repenting before your omnipresent Creator.

Those atheistical metaphysicians, however, are not so dangerous as might at first be apprehended. Their researches in the labyrinth of ratiocination has imperceptibly carried them so far into the bottomless abyfs of dulness, that they are unintelligible. Their lamp of reason emits a brilliant light at the outset; but  
as

as they proceed it gradually becomes dim, and eventually expires, leaving them overwhelmed in eternal darkness.

A more formidable and ingenious sect of speculatists has emerged into public observation. These sages adapt their systems to the natural propensities of the human heart. By rejecting and deriding the moral precepts, which enjoin self-denial, and by artfully cherishing the passions, they enchant their votaries, who extol them as demi-gods.

Our modish sages, with an ingenuity and effrontery unknown to the ancients, have combined the pride of the stoic with the voluptuousness of the epicurean; and at once gratify their proselytes with the idea that they are pursuing the dictates of virtue, while yielding to the impulse of every desire. Hence their popularity, and the pernicious effects of their sophistry on the morals of the community.

Thus

Thus vice has not only assumed the garb, but even the sentiments of virtue ! But did our fashionable infidels allow themselves to exercise their own reason, they would discover, that instead of thinking independently they are the most superstitious of mortals ! Misled by the eloquent sophistry of a few proud modern *illuminati*, they are neither free in thought nor action, but led captive by their tyrannic appetites.

The task of enlightening the public mind has been undertaken by men of refined manners, and superior genius, who have united elegance with sophistry. Indeed their fine spun theories are amusing, but impracticable ; while Christianity enjoins no precept that is not practical and conducive to happiness. Thus the gorgeous and luxuriant hues of the rainbow may delight for a moment, but we soon turn from its fading magnificence

magnificence to enjoy the agreeable and permanent light of the sun.

It is much to be regretted, that the deist, whose penetration has discovered such errors in the religion of our ancestors, should be so successful in the depravation of his fellow-creatures. When Addison flourished, this metropolis could boast of only a few freethinkers ; “ but we are polished now,” and the attorney’s clerk, the man milliner, nay, even the waiting maid and footman, embracing the modern philosophy, deride the faith which led their parents to heaven. From the tribunal of impious wit there is no appeal ;—ridicule is her sword, sophistry her shield, and vain glory her reward. In short, the modern deist denies the authority, and execrates the precepts of the Bible, because it prohibits the indulgence of his passions ; while, by his affectation of humanity and sentiment, he passes through life with the character of an accomplished

complished gentleman, though destitute of that modest dignity which ever accompanies merit.

Tell me, ye deists, do you ingenuously peruse the Bible for instruction? Do you not rather gratify your pride, by criticising that sacred volume, and rejoice when you find a passage which you can warp, so as to exercise your wit at the expence of revelation? Are you not ashamed of such an artifice, exerted to deceive others, and excite their admiration of your sagacity, while thus opposing the feeble glimmer of your reason, to the meridian glory of divine truth?

Were we to trace this fashionable infidelity to its source, we should find that it originated in an injudicious mode of education. Indulgence in infancy leads to foppery in youth, and pride in manhood: an inordinate gratification of the appetites depraves the heart, and bewilders the imagination: a continual succession



sion of illicit pleasures corrupts the morals ;—the next step is scepticism, which leads to atheism. Glad to catch at any twig that will save him from sinking into the ocean of reflection, the voluptuary, who dare not *meet his naked heart alone*, lull his conscience in the soporific gloom of annihilation, till remorse, rending the delusive veil of infidelity, exhibits to his terrified mind the infernal brood of vices, hatched and cherished by depravity.

Shaftsbury, Mandeville, and the free-thinkers of the last age, artfully endeavoured to depreciate religion, by asserting that it was merely an invention of statesmen, to overawe the credulous multitude, and render them obedient to the laws. For this purpose it was necessary that it should be connected with morals. But the infidels of the present day have gone farther, and, like the impious Spinoza, contend, that religion is subversive of morality ! It is indeed astonishing to

contemplate the pains taken by deists to subvert the Christian doctrine. The intercourse of the sexes is considered by them as liable to no restriction, but merely a matter of choice ; and consequently they condemn marriage as a tyrannic restriction of the human will.

Such is the accommodating nature of this fashionable epicurism, that it excludes reflection, and leaves the mind disincumbered with intrusive thought, vacant, and ready to embrace every joy. Hence the voluptuary will ever be its strenuous advocate.

Pause—Oh ! pause one moment in your frantic career, ye dupes of modern philosophers. Awake from the delusions of sensuality to true happiness, which can only be obtained by your return to virtue. No longer glory in the wild and extravagant theories of proud and blasphemous unbelievers, but purify yourselves from the morbid contagion of  
vice,

vice, by an ablution in that fountain of happiness—THE CHRISTIAN RELIGION.

It has been asserted by the enemies of Christianity, that it has been the source of contention and war among mankind. But the truth is, designing men, under the pretext of religion, obtained an ascendancy over the minds of others, and practised the greatest oppression and cruelty, which they endeavoured to sanction by their pretended zeal for truth. If we except a few instances of bigotry and persecution, we shall find, on consulting history, that mankind never became truly humanized, till the benign precepts of Christ subdued the ferocity of the passions.

Our deistical writers, like the French theophilanthropists, first cull some of the purest morals from Christianity, and afterwards ungratefully depreciate its benign influence, and stigmatise it as the

cause of war and contention among mankind. By such plausible assertions, and their artful adulation of human perfection, those innovators have insinuated themselves into the favour of the fashionable world. They “*speake smooth things, and prophecy deceits,*” for the gratification of the rich and vain, whose example must ever have a powerful influence on the morals of the community.

But suppose, ye laughter-loving dames, and philosophic beaux, you discovered a combination of assassins, ready to lift their empoisoned stilletos against your hearts; would you not shrink?—Such, indeed, are your deistical instructors, who, under the semblance of friendship, they are your worst enemies—the destroyers of your *present* and *future* happiness! They first deprive you of your best hopes by their vain-glorious opposition of the subtle reflections of reason to the revelation of the DEITY;  
and

and then, by sarcasms against the imperfection of human institutions, endeavour to overturn the order of civilised society. Investigate their fine spun reasonings, and they vanish into air—"into thin air;" and like the delusions of magic—instead of the superb edifice, the beautiful and perfumed pavilion of delight, erected by reason—you will find yourselves wandering amidst the hideous pitfalls of error and despair.

FEMALE



## FEMALE PHILOSOPHERS.

How charming is divine philosophy !  
 Not sour and crabbed, as dull fools suppose,  
 But musical as is Apollo's lute.

MILTON.

“ THERE is nothing new under the sun,” was the observation of a Jewish sage; but had he lived in this age of refinement, he would probably have embraced another opinion. Instead of ladies travelling from the most distant regions to learn wisdom of him, he might have obtained from our FEMALE PHILOSOPHERS some ideas on *the natural equality of the sexes* !

Our fair sages, armed with the triple panoply of reason, wit, and beauty, have boldly entered the list of competition to assert their native rights. They have already proved to a demonstration, that there is no superiority of the male over the female sex; but that the former, by  
 some

some accidental advantage, not content with equality, had, by a tyrannic assumption, violated the privileges of the latter.

It is worthy of remark, that the founder of this new sect, like the fabled Luna of old, descended from her luminous elevation to caress her favourite Endymion. Cavillers may say, that in this instance she behaved like a frail woman, but her disciples are convinced that she was actuated by the most philosophic and benign philanthropy; and thus with unexpressible energy enforced her precepts by example :

“ Strange to tell, she practised what she preach’d.”

Indeed, it is evident, that she imitated the learned and delicate Eloisa, and adopted her sublime and excellent sentiments :

“ Let wealth, let honour, wait the wedded dame :  
August her deed, and sacred be her fame.  
Not Cæsar’s empress would I deign to prove :—  
No ; make me mistress to the man I love.”

But

But Eloisa's philosophy had long been neglected by the world ; and though her principles were adopted by that generous and disinterested class of females called kept-mistresses, it required the genius of a modern heroine to establish this system. London which, like the sun, irradiates the world of science, only required this sect of female philosophers to claim the palm in every kind of intellectual pre-eminence.

The noble struggles for independence so often made by every class of our fair country-women, from the duchess to the retailer of oranges ; the curtain lectures of the former, and the liberal epithets and contusions bestowed by the latter upon their beloved yoke-fellows, seem to prove, that they have an equal claim to equality. The contest for equal rights may indeed sometimes be productive of momentary bickerings, but must eventually establish the beautiful claimant in her  
pristine

pristine independence. This event will harmonise the passions of both sexes, and, by a reciprocation of endearments a nobler affection will arise. Woman, no longer looking on her partner as superior in talents or resolution, will be equally ready, nay, perhaps, the first, to defend the honour of both if called in question; and we may soon expect to hear of frequent challenges given by the ladies to that formidable and respectable body of men, the fops.

This sect, when perfectly established, will prevent many litigations; while male and female philosophers, being bound by no tie but their own caprice, can, after a tender intercourse for years, voluntarily separate without the formality of a divorce!

The beneficial consequences of these modern refinements must be obvious :

“ Relations dear, and all the charities  
Of father, son, and brother,”

will

will soon be forgotten ; and, like the Spartan youth, the rising generation will be the children of the state.

Such of our female philosophers as are blest with high spirits and activity, may with emulative ardour cope with the men in gymnastic exercises. They may learn to rein the fiery charger, wield the fire-lock, brandish the sabre ; and demonstrate, by their puissance and intrepidity, the natural equality of the sexes.

Let a young heroine only reflect what an amiable figure she will make decorated with a helmet, and charging the battalions of the enemy at the head of a squadron of cavalry ! Thus, like Minerva herself, the glorious fair one will gain the conqueror's wreath ; and if her character should be slandered, she can challenge her calumniator to single combat\*.

Those

\* The idea of the equality of the sexes is truly ridiculous. Man is the natural protector of woman ; and the



Those fair philosophers who are not ambitious to share the “pride, pomp, and circumstance of glorious war,” may rival their male competitors in the softer arts of peace, such as navigation and agriculture. How characteristic of the delicacy of the sex must it be to see a lovely woman steering a ship in a storm, and vociferating through a speaking trumpet to the sailors, while the tempest howls

“With deaf’ning clamour in the slipp’ry shrouds !”

Or in husbandry, how delightful must the charming farmer appear while guiding the plough through the stubborn fallows,

P

or

the shade of subordination is so delicate as to be almost imperceptible. Let the fair-sex meekly enjoy their privileges, and leave imperial man in possession of his prerogatives. They may believe a friend who begs leave to assure them, that Venus appears more amiable encircled with her *cestus*, than Minerva armed with her *hslm* and *shield*,

or directing her labourers in their daily task\*.

^ We have reason to apprehend that the works of Bacon, Newton, Locke, and Boyle, will be neglected for the elegant conceptions of our fair writers in this  
*“ age*

\* Lavater defines the characteristic difference between the sexes with great precision.—“ The female,” says he, “ thinks not profoundly ; profound thought is the power of man. Women feel more ; sensibility is the power of woman : men most embrace the whole ; women remark individually. Man hears the bursting thunder, views the destructive bolt with serene aspect, and stands erect amidst the fearful majesty of the streaming clouds ; woman trembles at the lightning and the voice of distant thunder, and shrinks into herself, or sinks into the arms of man. A ray of light is singly received by man ; woman delights to view it through a prism, in all its dazzling colours : she contemplates the rainbow as the promise of peace ; he extends his enquiring eye over the whole horizon. Woman laughs, man smiles ; woman weeps, man remains silent. Woman is in anguish when man weeps, and in despair when man is in anguish ; yet she has often more faith than man.”

“ *age of reason.*” How puerile are the poetic flights of Shakespear, Dryden, Milton, and Pope, to the inspiring melody, and *chaste sentiments* of our modern poetesses ! How vapid the productions of Swift, Butler, and Sterne, when compared with the effervescence of female genius ! and how inconclusive the morality of Addison, Steele, and Johnson, when opposed to those perspicuous emanations of mind so liberally diffused by our female philosophers for the improvement of their disciples !

The virtuous woman who in conformity to the wise institutions of her ancestors, is obedient to her husband, and presides with maternal solicitude over her children, inculcating the purest principles of morality, must appear an insipid being compared with those spirited dames who share with their male friends the pleasureable indulgences

which set propriety and religion at defiance,

Among the improvements of this enlightened age, may be reckoned the general practice of mothers in the higher classes, intrusting their infants to the care of hireling nurses. This fashionable violation of maternal duty generally proceeds from indolence, and a desire to be disencumbered in the pursuit of favourite amusements ; but surely every mother endued with that exquisite sensibility which is the ornament of a virtuous woman, will suckle her child unless prevented by indisposition.

That the female votaries of Minerva, however, should be exempted, not only from this, but every other domestic duty, is a privilege to which they are entitled by their superior endowments. Would it not be prejudicial to the interests of science, were a fair astronomer necessitated to descend from the contemplation of  
the

the heavens to chaunt a lullaby? What an irreparable injury would it be to public morals, if the female translators of *chaste* and *elegant* German dramas were obliged to attend to the nursery! Nor could it rationally be expected, that such of our fair philosophers as were engaged in metaphysical, or ethical research, could, amid their abstraction, recollect that such beings as children existed. Indeed, those literary ladies are fully entitled to commit their offspring to the protection of others, and thus act in conformity to their other innovations.

This immoral deviation is not confined to high life, for even tradesmen's wives, nay, the wives of mechanics, resign their infants without scruple to the care of strangers; and the natural consequence is that estrangement, and negligence in the fulfilment of the filial duties, at present so observable in both sexes.

One of the most egregious follies of



the present age is, that affected politeness by which coxcombs cherish the ridiculous assumption of equality in the other sex. Alas, ye lovely young women! your obsequious and *enlightened* beaux, who would raise you to a fantastic pre-eminence by the depreciation of man, aim only at your destruction. They first, through the medium of flattery, insinuate themselves into your favour; they extol the superior beauties, finer sensibilities, and nobler virtues, of woman; they expatiate on the happiness arising from an unlimited freedom of thought and action; and while they assert the equality, effect the seduction of the credulous fair. They hold the Circean cup of philosophic sophistry to your lips, you drink, and giving a loose to your passions, indulge in sensuality, till, when too late, you find that your momentary elevation was like being placed on a pinnacle, whence you are precipitated

precipitated headlong into the abyss of misery.

Ye amiable maidens, the ornament and glory of society, beware of the insidious suggestions of delusive fancy ! Now, while your hearts bound with gaiety, and your beauties illumine the social circles, reflect that on your virtue depends the happiness of the community. Remember that the duties of woman are comprised in her tenderness to her relatives, as a daughter, a wife, and a mother. Reflect that the influence of a virtuous woman is absolute over the mind of man, and that her endearing manners, her modest smiles are irresistibly eloquent ; that to arrogate an equality with the other sex will render you ridiculous and unamiable ; and that due respect for yourselves, sanctioned by the unaffected dignity of female chastity, will command the esteem, and ensure the admiration, of mankind.

SEDUCTION.

## SEDUCTION.

How abandoned is that heart which bulges the tear of innocence, and is the cause—the fatal cause of overwhelming the spotless soul, and plunging the yet untainted mind into a sea of sorrow and repentance!—Though born to protect the fair, does not man act the part of a demon — first alluring by his temptations, and then triumphing in his victory ?

STERNE.

OF all the crimes which contribute to human infelicity, seduction is looked upon with the most favourable eye. Even some persons of irreproachable morals seem to think it a venial offence, nay, merely obedience to the dictates of nature ! They do not consider that female chastity is the true foundation of national honour; and that licentiousness, should it become universal among us, would like an earthquake, overturn the social edifice:

Men of pleasure often triumph over their modest opponents, by a repetition of those witticisms which have been adopted

ed as maxims by voluptuaries, from time immemorial. But what is still more reprehensible, many of the fair sex, by a simper of complacency, countenance the loose fallies of the libertine, while he exclaims—"I hate a prude! give me a girl whose freedom of dress and mien declare a mind disposed to gaiety and pleasure:—surely it can be no crime to love a pretty girl:—were not the sexes created for mutual love?" "Ye witlings! Suppose you rambled through a flower garden, would you wantonly pluck the beautiful blooms, and after having gazed on each a moment, and inhaled their balmy odours, cast them at your feet to wither?" "No, certainly:—no man of taste would behave so brutishly." Then just such a monster is the sensualist who robs the virgin of her honour—then flings her from his arms '*like a detested sin,*' and leaves her to perish. Yet this votary of Venus is admitted to an intercourse  
with

with women of rank and character, who affect to consider these blemishes merely as spots in the sun.

Let any man who thoughtlessly proceeds in the career of intrigue, pause a moment, and laying his hand upon his breast, question himself —“ Can I bear the idea of my sister, or any female relation being seduced? No :—the enormity of the dishonour instantly presents itself, and every generous and delicate feeling rises in opposition to it. This is natural, this is noble; and on the same principle, no man has a right to seduce a woman even of the lowest class. She also has a father, a brother, or a kinsman, to whom her innocence and happiness are dear ! Why would you add to the mass of human misery by her seduction, why detach a blameless individual from society, and condemn her to associate with those wretched outcasts, who, in their turn, prey upon their betrayer man.

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The monster who gains the affections of an amiable young woman, and, forgetful that he is her natural protector, sacrifices her chastity to his capricious desires, is more detestable than the guard who robs the traveller whom he was paid to protect:—more brutal than the ferocious tyger, who instinctively destroys the unresisting deer.

Is it not superlatively treacherous in the seducer to address his mistress in a voice attuned by tenderness, and with the smile of love, at the very moment he meditates her ruin?

Pause and reflect then, ye generous youth of Britain, ere you violate the chastity of the maiden---it is her only treasure, and renders her truly desirable. Conscious virtue gives lustre to her eye, delicacy to her complexion, and ease to her demeanour: it adorns her charming features with the smile of modesty, attunes her dulcet voice to the  
social

social affections, and renders her at once the ornament, the pride, and the delight of society. Why would you reduce this angelic creature to guilt and wretchedness?---Ah! love, but do not betray her!

Commiseration for an unhappy young lady suggested these reflections; but her own simple tale will best illustrate the necessity of an adherence to virtue. A regard for the survivors of the catastrophe requires that the characters should be disguised under fictitious names:—

ELIZA WARNER, was the daughter of a clergyman in Devonshire; she was educated under the eye of her mother, who, as well as her father, was particularly solicitous to form her mind to the love of rectitude. She was docile and good-natured; and as she grew up, the beauty of her person and her elegant attainments were the delight of her friends. In the sixteenth year of her age her father died, leaving

leaving his widow and three daughters in possession of a small estate:

Soon after this mournful event, William Benson, the son of a rich farmer, was captivated by the charms of Eliza, and declared his passion with all the simplicity of honourable love. As he was very amiable, he soon inspired his mistress with reciprocal tendernefs, but their union was deferred on account of their youth and inexperience.

Meanwhile, Miss Anderson, a distant relation from London, paid Mrs. Warner a visit; in the course of which she was so much delighted with the conversation and accomplishments of her cousin Eliza, that she proposed to take her into partnership in the millinery and perfumery business. After much hesitation, Mrs. Warner agreed to the proposal, but her daughter felt some reluctance at the idea of a separation from William. He heard of her designation with all the an-

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guish

guish of true love ; and in an interview he besought her with tears in his eyes to decline the offer of her friend, and crown his wishes by marriage. Eliza listened and wept : she told him that obedience to the will of an affectionate mother was an indispensable duty ;—but assured him of her constancy. They parted with mutual vows of fidelity, unconscious that it was a last adieu ; and Eliza soon afterwards accompanied her relative to London.

For some months after her arrival in the capital, Eliza's hours glided away in uninterrupted cheerfulness. The variety of customers, the elegance of the town and its amusements, and the kind attention of Miss Anderson, compensated the lovely girl for the relinquishment of the peaceful rural bowers where she had so often tasted the sweets of domestic felicity, and listened to the voice of her tender William. She kept up a correspondence

dence with him and her mother, which served at once to amuse and enliven her leisure hours.

Eliza Warner was a beautiful young woman ; she had now attained her eighteenth year, and her graceful form was moulded by the hand of perfection. Her blue eyes effused the lustre of health, her complexion was delicately fair, and her dulcet voice irresistibly affecting. As her cousin's shop was in Bond-street, it became the resort of several men of rank and fashion, some of whom tried various arts to seduce the lovely girl, but her modest yet dignified behaviour abashed and awed even the brazen visage of the libertine.

A fever which raged in the neighbourhood seized Miss Anderson, who died after an illness of four days, leaving Eliza at once mistress of a small property and unprotected. Her anguish for the loss of a beloved relative was only the prelude to greater misfortunes. Her friendless



situation, which ought to have commanded the pity and esteem, only served to raise the dishonourable hopes of the debauchee. The pretty milliner of Bond-street was often the toast at an adjacent tavern, nor could her utmost circumsppection escape the shafts of calumny.

Many were the artifices of dissipated young men of fashion to allure the lovely Eliza from the path of rectitude. Her virtue like a shield, defended her from the attacks of flattery, the glances of wantonness, and the sighs of desire. But though neither manly beauty, accomplished manners, nor all the splendour of wealth, could subvert her virtue, she was betrayed through a much more insidious and fatal medium—the mental cantharides of modern philosophy, as administered in novels and other popular productions of genius. Deceived by the sophistical reasonings of certain adepts in depravity, she was taught to consider an *ideal justice*

as paramount to the social affections ; consequently any man possessed of greater merit than William was entitled to the preference in her esteem.

While she indulged this pernicious opinion, the accomplished and witty Feignlove professed an honourable attachment, and as his affectation of passion had all the appearance of sincerity, the deluded Eliza listened to him with complacency forgetful of her rustic lover. Overcome by the soothing entreaties of her admirer, her bosom palpitated with the fondest emotions, and the treacherous Feignlove triumphed over her virtue.

On reflection, the consciousness of dishonour roused her to phrensy, and her seducer to allay her perturbation, promised to marry her. Day after day did Eliza urge her betrayer to lead her to the altar, while he constantly framed some plausible pretext for delay.

Meanwhile she received letters from her friends entreating her to return to the country : but these proofs of their affection only served to render her wretchedness more intolerable. She threw them from her in an agony of desperation ; and Feignlove who entered the apartment at the moment, and perceived the cause of her grief, hastily perused and committed them to the flames. Eliza importuned him in the most solemn manner to make her reparation by marriage. She mentioned her having relinquished her lover and friends for his sake : he appeared affected, calmed her mind by promises, but left her house with a determination never to return !

Alarmed at his absence during the whole of the next day, she sent her maid-servant to his lodgings, who, on enquiry found that he had removed to another quarter of the town, and that his trunks  
were

were to be sent in a hackney coach at nine o'clock the following night. Madened by this intelligence, the unhappy Eliza hastened to end her misery by the destruction of her seducer and herself. with this determination she left the shop to the care of her servant, went to the former lodgings of Feignlove, and when the coachman came to take away the trunks, she bribed him to convey her secretly into her lover's apartments. The coachman, who looked on the adventure as a mere frolic or intrigue, conducted the business with so much address, that he conveyed Eliza into Feignlove's bed-chamber.

After she had remained about two hours in concealment she heard the voice of her seducer in an adjacent room. He had invited a number of gay young inmates to supper, and as they sat round the festive board vaunting of their conquests over female credulity, Feignlove amused them  
with

with the history of his recent amour, and concluded with saying, " she is a charming girl, but I was completely satiated : let her now console herself in the arms of her rustic lover. She is not destitute, having a small shop ; which is a lucky circumstance, for I am so confoundedly involved in debt that I could not have made any provision for her." " D——n it, Jack," cried one of the company, " Why did you not introduce me ?" " No, faith," rejoined Feignlove, " I durst not have made that experiment. I really rejoice that my connection with her is ended, for her temper is so violent, that I sometimes trembled for my personal safety in her presence."

Fliza who had listened with agonising attention, felt her brain fired with a sudden phrenzy. She burst out of the bed-chamber before the astonished company, rushed forward to the table, and seizing a carving-knife, exclaimed, " Well  
might



might you tremble, villain !—well might you fear in the presence of her you had injured ! for the vengeance of violated honour now pursues you !”

She then sprung upon Feignlove, plunged the knife into his heart, and instantly turned the point upon herself, but was disarmed and secured. Feignlove expired in a few minutes, begging her pardon with his last breath. The phrensy of the wretched Eliza now subsided into melancholy, and she was removed to Bedlam, where, alas ! no physician *“ could minister medicine to her mind diseased !”*

While these calamities befel Eliza, her lover Mr. Benson, was suddenly enriched by a legacy of two thousand pounds, left him by an uncle. Overjoyed at his good fortune, he hastened to Mrs. Warner and prevailed upon her to consent to his union with his ever dear-Eliza. He then hired a post-chaise, and hastened to the capital :

capital : on his arrival he went to Eliza's shop, but she was not there. Her maid-servant, who had waited with painful solicitude for her return, informed him that she had been missing about a fortnight, and was prevailed upon by his entreaties to discover all she knew about the seduction of his beloved mistress. The unhappy young man was overwhelmed with affliction ; but though an impenetrable gloom of mystery hung over her fate, he resolved to discover her if possible. His fond heart still languished for her, degraded as she was ! He took lodgings in the house of a distant relation, who good-naturedly soothed his grief and accompanied him to view the curiosities of London.

After having visited Westminster-abbey, St. Paul's and the Tower, they proceeded to Bedlam, where they surveyed the insane with commiseration. Their guide through this asylum of misery rendered

dered the pitiable scenes still more affecting, by relating anecdotes of several of the patients; and as they proceeded to a remote apartment, he said, “ we are now going to see a object truly entitled to our pity. The patient is a beautiful young woman who was seduced, and abandoned by her seducer, whom she pursued, and, in the madness of revenge, murdered. She was a most lovely creature when brought hither a few days ago; but, as she will scarcely take any nourishment, she is reduced to a skeleton, notwithstanding our care. Poor thing, she is almost continually talking—tread softly, that we may observe her undisturbed.” William felt a sudden qualm, and his heart sickened at the recollection of his lost Eliza, while his eyes glistened with sympathy for the sufferer.

They entered the room so silently, that the maniac, who was seated on a chair with her back towards the door, did not perceive

perceive them. She appeared as if talking to another person, with her right hand extended in the attitude of entreaty. “ Ah ! my dear Feignlove,” cried she in a low querulous voice, “ I see—I see the wound in your side !—forgive me !—but why did you deceive me ?” “ Gracious Providence,” exclaimed William, “ it is my Eliza !” The maniac turned her head : it was indeed Eliza :—but so altered, that her lover started back as if from a spectre !—Her once blooming cheek was pale—her eyes were sunk—her lips vivid—the gloom of moody melancholy frowned on her once polished and serene brow. She viewed William with a wild and vacant glare :—he approached, and a feeble ray of recognition for a moment animated her visage. She started up with a smile of ecstasy and outstretched arms, but in a moment her countenance changed, she uttered a shriek of horror, and sunk back into the

the chair. William supported her in his arms, while his generous heart was bursting with sorrow to meet his beloved Eliza thus unexpectedly—deprived of honour—and of reason—and sinking to the grave! While he strove to restore her to life, the tears of faithful love gushed from his eyes, and besprinkled her face as he bent mournfully over her. She revived for a moment—opened her eyes, gazed affectionately on his face, and instantly expired. Medical aid was called in, but life was gone—for ever gone, beyond the power of resuscitation.



## LITERATURE.

Literature is a kind of intellectual light, which, like the light of the sun, may sometimes enable us to see what we do not like; but who would wish to escape unpleasing objects, by condemning himself to perpetual darkness?

JOHNSON.

AT the commencement of the eighteenth century, English literature, in addition to the sublimity of Milton, and the pathos of Shakespeare, received a more finished polish, both in prose and verse, from Addison and Pope. That glorious, and ever-to-be-admired constellation of genius which irradiated the reigns of Anne and George the First, diffused a lustre over our language, which time cannot diminish! While the dulcet strains of Pope are expressive of the very soul of harmony, the elegant essays of Addison unite the sprightliness of wit, with the dignified serenity of morality and religion.

Sterne

Sterne was the first successful author of what has been termed sentimental writing. By a profound knowledge of the passions, combined with an effervescence of genius seldom equalled, this singular author overpowered the heart and led captive the fancy of his reader. His "Tristram Shandy" and "Sentimental Journey" raised a number of imitators; and since that period, all our novels, and even our newspapers, have been tinged with sentiment.

But, alas! the eccentricities of genius, like the aberrations of a comet, are often injurious to that system which they might embellish. While the volumes of Sterne abounded with the energetic pathos which dissolved the heart of the reader, like the song of the Syrens, they communicated the contagion of depravity. In his humorous delineations of character, he too often degraded his wit by an intermixture of licentiousness;

and while his philanthropy and sensibility rendered his works a treasure to the enthusiastic feeling heart, they were prejudicial to that purity of mind which constitutes true happiness.

Lord Chesterfield also contributed to the laxity of morals, especially among the great. His celebrated "Letters," written in a familiar style, and abounding with pertinent remarks which evinced the man of the world, at once captivated and contaminated the heart. Accustomed himself to revel in scenes of voluptuous pleasure, where all was artifice and delusion, he recommended gallantry and suavity of manners in preference to sincerity and *manly integrity*. The effects of his writings are thus energetically described by Cowper :

" Thou polish'd and high finish'd foe to truth,  
 Grey-beard corruptor of our list'ning youth !  
 To purge and skim away the filth of vice,  
 That, so refined, it might the more entice;  
 Then pour it on the morals of thy son,  
 To taint his heart, was worthy of thine own !"

Hume's

Hume's metaphysical essays were calculated to introduce that scepticism which has since been too successfully promulged among us ; but their baneful effects were ably counteracted by a phalanx of moralists, who arose in succession to "*vindicate the ways of God to man.*"

-At the head of these elegant writers appeared Dr. Johnson, whose comprehensive genius analysed the relative duties of mankind, and recommended the practice of virtue with resistless eloquence. Sometimes, indeed, melancholy begloomed his mind, like a cloud intercepting the rays of the sun ; but on most subjects his intellectual radiations delight the reader, who is animated and instructed by his sublime essays.

Dr. Hawkesworth and other moralists also studied to promote the improvement of public morals, but the labours of those excellent men have been partly counter-

acted by several of our contemporaries of both sexes, who have ingloriously prostituted their talents to vice.

Many of our modern female writers, both of poetry and romance, have contributed to the depravation of the national taste, by their caricatures of the passions. To amuse is the object of these writers ; and they care not how much the heart of the reader is inflamed by voluptuous descriptions, if they can but amuse. When these handmaids of licentiousness assume a more solemn tone, the demon of melancholy is conjured up to terrify the imagination ; the sympathy of the reader is excited for some offender against the social virtues ; and while the unsuspecting bosom swells with a sigh of pity, the fatal taint of depravity infects the heart under the semblance of commiseration. The general pernicious tendency of novels and romances is thus energetically satirised by a modern poet :

“ Howe’er



“ Howe’er disguis’d th’ inflammatory tale,  
 And cover’d with a fine-spun, specious veil,  
 Such writers and such readers owe the gust  
 And relish of their pleasure all to *lust*.”

Doubtless many a virtuous matron and virgin will be surpris’d at this assertion, and blush to find that what they had considered as a rational amusement, was in reality a most dangerous engine of corruption.

These lighter productions of genius, however, are not wholly engrossed by female writers. Men of distinguished talents have added their names to the list of novelists. Reflecting that novels might be converted into a medium of philosophic speculation, they have introduced scepticism to the reader under the semblance of romance. Indeed, the generality of our novels abound either with dangerous sophistry, or girlish insignificance ; and like several of our modern dramas, are too well calculated to vitiate the public taste.

We

We are told that Waller employed the greatest part of a summer in composing and correcting ten verses ! Happy would it be for the readers of the present day, did our modern poets and prose-writers proceed with equal circumspection.—Novels would then be novel indeed ; and paper which has been enhanced by the quantity required for those voluminous productions, would be purchasable at a moderate price, and might again be used for the more valuable purpose of disseminating knowledge.

Mediocrity is truly said to be the distinguishing character of our modern poetry, which in general is rather *pretty* than *beautiful*. There are few of those extravagant but sublime flights of Milton or Shakespear to be found in the favourite poetry of the day, which

“ We cannot blame indeed, but we may sleep.”

It is at once amusing and instructive to trace the revolutions of the public taste  
since

Since the time of Addison. When he wrote, elegant literature became popular, the national taste was refined by his dissertations, and continued unimpaired till the introduction of sweet-sounding nonsense, by the poetical Della Crusca empirics.

Scarcely had the public mind recovered from its temporary delirium, when the story of Leonora was translated from the German, to the gratification of the judicious lovers of *demonology*. This exquisite production of the Teutonic muse was acknowledged to be

“ In all the realms of nonsense absolute ! ”

It gleamed like an ominous meteor of the night, for a moment, then vanished and was soon forgotten. Individuals who are capable of writing should pause, and reflect with the poet when speaking of the pen—

“ The sacred implement I now employ  
May prove a *mischief*, or at best a *toy* ;

A trifle

A trifle if it move but to *amuse*,  
 But if to *wrong* the judgment, or *abuse*,  
 Worse than a poignard in the basest hand  
*It slabs at once the morals of a land !”*

We can boast of living authors whose works will delight and instruct posterity. Far, be it from the candid satirist to cherish for a moment that unfounded prejudice, which would exalt the merit of our ancestors by the depreciation of contemporary genius : at the same time it must be acknowledged with regret, that our most estimable are not always our most popular writers. Those authors who stoop to amuse the giddy throng at the expence of their principles, are too often successful ; but sterling merit will survive such temporary productions, as the ever-green flourishes in perennial beauty amid the decays of surrounding vegetation.

Let not a passion for fame tempt the man of genius from the path of recti-  
 tude

tude into the wild regions of licentious fancy. The task of an author is the most important that can be imagined;—it is his duty to ameliorate the morals of society: but errors diffeminated by his seductive eloquence, may deprave thousands of intelligent beings!—Let him reflect, that his most secret studies are open to the eye of an omnipresent Creator, to whom he must be accountable for the use he makes of his talents. Under this impression he will consecrate the energies of his mind to Virtue, convinced that “it is always a writer’s duty to make the world better, and justice is a virtue independent on time and place.”



#### REVIEWERS.

He that refines the public taste is a public benefactor.

JOHNSON.

Our literary censors have often been reproached with malignity, especially by  
unsuccessful



unsuccessful authors ; but a candid investigation of the charge will convince us, that the reviewers generally condemn books on the same principle that the inspectors of public markets seize unwholesome provisions—lest they should injure the community.

#### *MONTHLY REVIEW.*

The most valuable work of periodical criticism which this, or any other nation has produced, is the *Monthly Review*, which is evidently conducted on the most independent principles. As moralists, the reviewers merit the esteem of good men ; for though in a moment of vivacity they may sanction the general laugh raised by the humorous descriptions of Peter Pindar, yet they are neither the abettors of licentiousness, bigotry, nor infidelity.

From their decisions, sanctioned by taste, it will be dangerous to appeal, as is sometimes done, to the judgment of a  
people

people whom they have so long amused and instructed.

The reviewers, however, are only human beings, and as such are not infallible : every man of common sense will doubtless claim the great privilege of reason, and judge for himself; but on comparing his own opinion with theirs, he will often be agreeably surprised at the coincidence.

#### *CRITICAL REVIEW.*

For nearly half a century this review has given criticisms on new publications as they appeared in succession. Indeed its pages have been accused and probably with reason of partiality to certain booksellers, yet the general tenour of its criticism will endure the scrutinising eye of the investigator. Alarmed by the animadversions of this review on the works of others, many a young author has paused in his progress towards absurdity; and by turn-

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ing

ing into the path of propriety, smoothed by criticism, he eventually arrived at the temple of Fame, which would have been inaccessible by any other road.

*BRITISH CRITIC.*

This publication has contributed to the rectification of youthful judgment when employed in classical pursuits.—It is to be regretted, indeed, that its pages have sometimes been subservient to prejudice. Impartiality in a review is, like generosity in an individual, the most exalted virtue; but though this review has in some instances decided with too much severity against writers of opposite political and religious opinions, it has been a formidable opponent to infidelity—a most eloquent and puissant defender of Christianity. In this light, the *British Critic* is entitled to the veneration of pious men, who, while they approve and admire the acuteness with which sophistry

try

try is analysed and confuted in its pages, will readily overlook its imperfections.

*ANTI-JACOBIN REVIEW.*

This formidable adversary to innovators and theorists of every description, which militates against the present establishment in church and state, excites a mixture of esteem and disapprobation in most unprejudiced readers. Its pages abound with energetic and elaborate investigations of political works, and when disposed to bestow approbation, the critic can do it with a good grace.

*MONTHLY MIRROR.*

This review contains a candid and liberal account of new publications, inclining, as all critical journals should, to the side of mercy, as in the days of old

“ When criticism the Muses hand-maid prov’d,  
To dress her charms, and make her more belov’d.”

## MONTHLY EPITOME.

A very judicious collection of extracts from new publications.

Beside these Critical Monthly publications, there are a variety of Magazines, particularly The Gentleman's, European, Monthly, Agricultural, &c. ;—all of which contain useful essays on various subjects.

Religion is also elucidated by miscellaneous pamphlets, among which The Universal Theological Magazine, seems well entitled to the public patronage.

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 NEWSPAPERS.

— To hold as 'twere the mirror up to Nature ; to shew Virtue her own feature ; Scorn, her own image ; and the very age and body of the Time, his form and pressure.

SHAKESPEARE.

Among the numerous advantages bestowed on civilised nations by the art of printing,



printing, newspapers have long formed an excellent medium of universal intelligence. Before the establishment of these paper mercuries, the generality of mankind continued in a state of ignorance respecting each other and the globe which they inhabited, excepting the vague knowledge communicated by the imperfect account of travellers.

Advertisements on different subjects not only amuse but instruct the reader; though in this respect it must be acknowledged, that many of our public prints disseminate pernicious intelligence.—False attestations in favour of nostrums often disgrace their columns; and the modesty of the reader is sometimes offended by meeting advertisements by which assignations and intrigues are carried on under fictitious names. This is the more reprehensible, as we often in the next column see a spirited and well timed

fatire on some recent and immoral transaction.

Thus, like every other human institution, our public prints are tinctured with imperfection, though of general utility; as the same fertile soil is at once productive of nutritious grain and poisonous plants. Till the legislature shall deem it proper to suppress quackery, the editors of our journals will accept money from empirics for the publication of their advertisements.

Our newspapers exhibit a lively and interesting view of the busy and the gay world, nor are the ridiculous freaks of fashion overlooked by news writers. The foibles of the vain and the great are commonly too light to be corrected by serious admonitions from the pulpit, and too evanescent to allow the satirist time to attack them in a volume; but our ephemeral censors, like eagles on the wing, instantly perceive and pursue their quarry,

quarry, which is seldom able to elude or survive their grasp. A newspaper is indeed a tremendous inquisitorial instrument, and the most abandoned characters in high life would tremble at the idea of being publicly exposed through its magnifying medium. By them we obtain general ideas of the state of the civilized world; affecting incidents which exhibit new views of human nature; and the perpetual vicissitudes of the nations of the earth \*.

PUBLIC

\* Divesting himself of prejudice, the Author is of opinion, that our Sunday newspapers are most valuable, as they contain an epitome of the news of the week; and among these, the *Sunday Review* is evidently conducted on liberal and independent principles.

## PUBLIC AMUSEMENTS.

Dare to have sense yourselves ; assert the stage,  
 Be justly warm'd with your own native rage :  
 Such plays alone should win a British ear,  
 As Cato's self had not disdain'd to hear.

POPE.

**P**UBLIC amusements, especially those of the Drama, are peculiarly calculated to give us an insight into the manners and taste of a nation ; as comedies are often satires on existing follies, and from the tenour of popular tragedies we may trace the refinement of the passions. Even farces and pantomimes are not to be overlooked, as they generally exhibit caricatures of the fashionable frivolities of the day.

Theatric exhibitions present so many gratifications to the mind, that they will ever be favourites with a polished people. The eye is delighted with a variety of graceful forms decorated in characteristic dresses, and displaying the affecting ges-  
 tures

tures of passion, or the more pleasing agility and grace of motion in the sprightly dance ; the ear is charmed with the harmony of vocal and instrumental music : the magic influence of sympathy pervades the mind in unison with the dignified woe of the tragic muse, or the animating fallies of Thalia provoke irresistible mirth. To these charms may be superadded the interesting variety of graceful forms and animated countenances of the audience, while appropriate scenery and the splendour of taper-light give the whole an air of gaiety and pleasure.

With all these attractions, however, it is questionable whether the stage has not contributed to immorality. Under proper regulations it would, as the poet has described it, be a powerful monitor.

“ To wake the soul by tender strokes of art,  
To raise the genius, and to mend the heart ;  
To make mankind in *conscious* virtue bold,  
Live o’er each scene, and *be* what they behold.”

But



But a candid enquiry will convince us that our most popular plays have a pernicious effect on the mind. Shakespeare's best tragedies, Othello, Hamlet, and Richard the Third, contain several indecent passages and allusions, at once *puerile* and *obscene*. Those dictates of lewd wit were written to gratify the infant taste of the English nation; but now, when it has confessedly attained maturity, let us reject such passages which have a much greater affinity to dulness, than the idolizers of the Avonian bard would admit.

It has been asserted, and with truth, that though our modern comedies are inferior in humour to those of Congreve and Farquhar, they are more chaste and delicate in sentiment. The obscene allusion, the impious witticism, and indecent gesture, are gradually vanishing from the English stage; yet enough remains to deserve the animadversions of  
the

the moralist. Indeed, with all our boasted refinement, the morality of our theatres seem to consist in varnishing the haggard face of vice with cosmetics. Their purity, like the cleanliness of our fashionable belles, is not the removal of dirt, but the putting it artfully on as a beautifier !

Some dramatic writers complain of the neglect of managers ; but if we may judge from those rejected pieces which have been published by the authors, there is little reason to regret the fastidiousness of theatrical criticism, as probably most of the plays which have been refused were unworthy of representation.

With respect to the actors and actresses of the principal theatres, several of them possess considerable talents, but one general defect is, their apparent consciousness of performing in the presence of an audience. This gives them an affected air in different characters and situations, while

while it destroys that pleasing illusion which ought to predominate in the mind of the spectator.—Another defect is, the profusion of paint which they use. In their dress too, the actresses are censurable for a liberal display of person, which occupies too much of the spectators imagination.

#### *ITALIAN OPERA.*

Almost every class of society participates the amusements of the theatres and public gardens; but the Italian Opera is almost exclusively appropriated by the nobility. It would be a happy circumstance, indeed, for the rest of the community, did persons of quality engross all other frivolous and expensive amusements; such as routs, masquerades, and private theatricals, which, by a most absurd passion for imitation, several of our merchants and tradesmen's wives and children have pursued with frantic eagerness.

The

The sum of two hundred guineas, or upwards, is annually subscribed by several of the nobility for a box at the opera-house, where, together with their wives and daughters, they are contented to assemble twice a week to enjoy sweet *sounds*: — *sense* is out of the question. The affectation of a knowledge of Italian assumed by this refined audience; the ecstasy to which they are apparently raised by dulcet airs; and the pleasure they seem to feel at the convolutions and contortions of the dancers, is truly childish and ridiculous.

From the ardour with which some of our titled countrymen patronise this exotic species of amusement, we might imagine that their mansions were infested by the *tarantula*, and that they were obliged to resort to music as a remedy for its bite. But the truth is, much more dangerous diseases invade their repose: — remorse for time and treasure mispent;  
T
splenetic

splenetic vapours generated by luxury ; and the imbecillity of indolence, require the temporary anodyne of music.

The patronage which this frivolous amusement has received in this country during the last century, affords a sufficient proof, that obstinacy, combined with wealth, is sometimes invincible. Satirists have in vain ridiculed this preposterous waste of time and money ; for, like other hereditary diseases of some of the great, a depraved taste seems \_to have descended from fire to son.

A SKETCH



## A SKETCH OF MODERN MANNERS.

Catch the manners living as they rise.

POPE.

THE active community which inhabits this extensive and populous capital, with all its complicated movements, is like a vast machine, kept in a state of regularity by that powerful spring—*the love of gain*. Wealth, which, in a barbarous state, would endanger the possessor, is here the foundation of his security; and the deference paid to him in consequence of his opulence, renders his situation at once respectable and enviable.

*Affectation* is another prominent trait of modern manners. The urbanity and apparent liberality of sentiment which exists in this polished community, and that suavity of demeanour every-where prevalent, is too often affected.

A desire to appear opulent, or in easy

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circum-

circumstances, is another branch of affectation. Poverty being considered as the greatest of evils in this commercial city, numbers, whose subsistence depends upon credit, launch into expences which must terminate in their ruin, rather than attend to a system of economy, which would have rendered them comfortable through life. How preposterous is their vain emulation to equal their more opulent neighbours in dress ; furniture, and amusements ! This passion for *notoriety* is so great, that even perfumers and milliners assume consequential airs, from the accidental circumstance of their residing in a polite neighbourhood ; and many coxcombs, who would readily carry about an umbrella or any thing connected with the idea of gentility, would go without their breakfast rather than be seen carrying a loaf *for their own use* from the baker's shop !

That innate *love of variety*, so natural  
to

to the human mind, is here carried to excess. Hence monsters and reptiles, the most remarkable and hideous, are collected from distant regions of the globe, and exhibited to the curious in this capital. Here the lion may be viewed with safety; the vast and sagacious elephant stands gazing at his wondering visitors; while the horrid crocodile and deathful rattlesnake appear in all their natural deformity, to gratify the public.

Next to the love of novelty may be mentioned its concomitant—*profusion*. Indeed luxurious habits are not confined to the opulent, but descend with different shades of distinction, in a regular gradation, from the perfumed toilette and magnificent route of the duchess, to the *tidy* washerwoman and her gossiping companions, seated at the tea-table;—from the peer over his wine, to the porter-drinking mechanic.

Another distinguishing trait of modern

manners, is the *mechanical regularity* which generally pervades society, with the exception of the dissolute and idle, who may be considered as interlopers in a *well organised* community. Regularity with respect to the hours devoted to business and rest is necessary to the well-being of this busy emporium, though too often productive of a lethargic plodding habit, which almost converts the man into a mere automaton.

One of the most whimsical and amusing peculiarities of this capital, is the dispatch with which any recent event is portrayed by caricaturists so as to excite risibility.

Another singular and pleasing medium of news, is the ballads sung in the streets, in celebration of some recent fortunate event; such as the return of peace; nay, even our grievances are satyrised and described in humorous songs, so as to excite mirth. The condemnation

nation of a criminal, furnishes employment to the hawker, and a description of an execution, together with the dying-speech of the sufferer, will perhaps afford subsistence to his fellow-creature for a week ; so that, strange as it may appear, both public and private misfortunes become merchandise in the hands of the ingenious of this capital.

Money, with the generality of people, is every thing. It must indeed be mortifying to the opulent to observe, that the attachment of their dependents, and even the *apparent esteem* of their friends, arises from the respect paid to riches. The vulgar herd bow before the wealthy with reverence ; but it is the money, and not the individual, which they respect.

The most trivial article demanded by a customer will occasion an instantaneous interruption of the social converse of a tradesman ; and doubtless a *philosophic tallow-*



*tallow-chandler* would hasten from the contemplation of the starry heavens to vend a farthing rushlight!

The love of *censure* prevails among the young, the frivolous, and the vain.— Their remarks assault our ears in the public streets, taverns, coffee-houses, and theatres. “ Even churches are not sanctuaries now ! ” . Indeed vanity is the characteristic of the majority of young people in London. Effeminacy is a conspicuous foible among young men; especially those idle, lisping, and most insignificant beings, vulgarly yclep’d *gentlemen*. A part of the human species, who, because they are born to an inheritance, consider themselves as not accountable to their country for a waste of time and talents. Nay, so mischievous is the disposition of some of our modern men of spirit, that the community would willingly compromise the matter with them, and overlook their *foibles*, on condition that they

they would not vitiate the morals of others by their pernicious example.

With respect to society in general, we are neither so effeminate nor degenerate as some cynics assert. Our health, notwithstanding the daily and insidious attempts made by *Quacks* to undermine it, is as good as that of our ancestors, while we certainly excel them in knowledge and refinement. A comparison of the state of learning thirty years ago with that of the present day, will corroborate this assertion; and indeed knowledge has been generally diffused throughout England, by the institution of Sunday schools, and the circulation of the works of our best authors.

The moral character of the laborious classes in London, is very different from that of the rustic. They retain his vulgarity, unaccompanied with his simplicity and integrity. A certain *knavish acuteness* is perceptible in the physiognomy

my of several carters, draymen, hackney-coachmen, &c.; they are possessed of the “*wisdom of the serpent*,” but we look in vain for the “*innocence of the dove*.” At the same time it must be acknowledged, that a great majority of our labouring poor are very worthy characters, whose industry is essential to the accommodation and social happiness of themselves and others.

Among the peculiarities of the people of London their affected taste for rural scenes is ridiculous. In imitation of those birds of passage that constitute what is called the fashionable world, almost every petty tradesman and artist must be indulged with a yearly jaunt to Brighton, Tunbridge or Margate. Leaving the management of his business to a shopman, the tradesman drives his currie with the rapidity of a Jehu to some watering-place. Mr. Wick, the tallow-chandler, comes to light at that scene of insignificance and frivolity

lity—BRIGHTON; and Mr. Cutthroat, the butcher, hastens to Margate to cleanse his hands of the blood of his brother-brutes!—Even the artist and mechanic throw aside their tools, and hurry from town as if it were infested by the plague, while some lisping apprentice or maid-servant is left behind to inform whoever calls that—“ *Master is gone to the country!* ”

With respect to the modish part of the pedestrians of both sexes, they appear as much under the influence of frivolity as ever. Their ablutions at Brighton and Margate during the summer, has prepared them for the resumption of their hyemal pursuits; such as theatricals, masquerades, gaming, and intrigue.

The beaux, indeed, are not altogether so effeminate as they appeared last winter. The *trowsers* are not so complete an imitation of the loose drapery of the petticoat as formerly; nor are their collars  
stuffed



stuffed so full as to give the appearance of a *crick*. They have not, however, divested themselves of that ridiculous severity of look, which they assume in order to appear *men of spirit and consequence*; or that conceited air, which seems to say—  
 “ I’m a very elegant young fellow, a’nt I ? ”

But the ladies, notwithstanding the return of peace, seem determined to continue hostilities against the other sex, and have actually opened the campaign in a manner which does honour to their spirit, though it leads us to question their prudence. For instance, they wage war like the ancient Gauls, exposing themselves, almost naked, to the rigour of a wintry atmosphere. They also paint, probably in imitation of the savage nations, who stain their bodies with different colours, in order to terrify the enemy. This mode of defence has a very different effect among us ; for it is observable



servable, that the heroines thus equipped, in consequence of wearing their thin *coat of mail*, or rather *coat of paint*, are assailed with greater ardour by their opponents.

Female habiliments have long been remarkable for the delicacy of the texture ; but we do not find that economy is consulted with respect to price, for the robe or even the veil, of a fashionable lady, is more costly than a whole suit of the plain kind. It must be an universal passion to excite admiration, which causes our lovely women to risk their health and reputation, by appearing in the public streets and theatres in a garb similar to that worn by demireps or actresses. The childish exposure of their elbows is truly ridiculous ; and, for the better preservation of the health of those who are mothers and nurses of the rising generation, it might be expedient for the legislature to levy a tax upon every woman who appeared in public with naked arms or elbows.

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bows.

bows. Hence those fair ones, who preferred admiration to gold, might *exhibit* according to the statute.

Pope Innocent XI. published an edict, “ commanding women to cover their shoulders, their necks, and their arms to the wrist.” Such a law in England would certainly be conducive to the health of our lovely women ; but the dear creatures are so generous, that they would rather suffer from the frequent changes of the weather, than selfishly conceal their beauties ! Many of them, it is true, will doubtless experience aches and pains in their old age, as a reward for this liberality, and a just retribution for the frequent heart-aches with which they now torment their admirers.

As fashion delights in extremes, several philosophic ladies, during last winter, encased their delicate forms in the Turkish *pelisse*. Perhaps they will go still farther this Season, and conceal their beauties

ties with the *mabramah*, or thick veil worn in Turkey. The sudden change from a light and almost transparent dress, to a velvet pelisse with a wadding so thick that the arms and shoulders of the wearer seem wrapped up for the gout or rheumatism, is another proof that propriety and fashion go hand in hand.—From the increased perspiration of the delicate fair one, this dress may be called *the tepid-bath of fashion*; nay, it is evident, that the ladies have studied geography, and having discovered that bears and other *wild animals* in the northern regions are covered with a thick fur, they wisely imitated nature, by a dress suitable to the season.

Some advocate for modish vanity may exclaim, “ This cynic is equally displeased with a thin and a warm dress, and satirises the fashions, rather from a desire to vent his spleen, than to correct impropriety.” The female habit, how-

ever, ought neither to be so light as to give the wearer the appearance of a paper kite, subject to be carried away by every sudden gust; nor so warm as to remind us of the climate of Russia or Lapland. Simplicity of dress is, like modesty of manners, the handmaid of grace. Gorgeous ornaments distract the imagination of the observer, and the wearer, like the silkworm, is hid amid her own magnificence. But a decent garb adjusted to the elegant contour of the female form, concealing those beauties that would obtrusively force themselves upon our observation, and harmonising with a virtuous mind; this is the dress that we should recommend to the fair sex; and which, combined with a modest demeanour, is more attractive than the cestus of Venus! can render even beauty more amiable, impress the idea of angelic perfection and innocence on the mind of the beholder, and compel

us to adore virtue, thus personified in woman !

As to painting, several of our *limned ladies* have, by a repeated application of beautifiers, so effectually closed the pores of the face and bosom, as to prevent perspiration ; and they have gradually attained a fallow hue similar to figures in composition. Their nudity, at the public theatres, is a demonstration of their almost hopeless state ; while the philosophic coxcombs who surround them, seem to consider them *merely as elegant paintings*—nay, *as a part of the entertainment !*

Modern refinement has spread rapidly through this vast community ; inasmuch that gentility is affected by every class of our fellow citizens. A most curious variety of dialects distinguish the different classes, almost as effectually 'as if they were clothed in a peculiar habit, like the East-Indian *casts*. Nevertheless,



by occasional visits to the theatres, even the most vulgar have caught a few fashionable words, which they intermingle with their own phraseology, thus forming a most curious jargon. The word *woman* is obsolete, and would be considered as a term of reproach even by an oyster-wench ! Every individual of the fair sex is either a *female* or a *lady*. Instead of that broad sonorous word *w....*, we use the more elegant gallicism *prostitute* ; indeed the bold old English epithet *is* too harsh for the delicate auricular nerves of our females or ladies, many of whom would feel as much alarm on hearing it, as a valetudinarian would at the mention of death.

Several other words have been disused by the puppyism of modern refinement. There is no such thing as *sweat* now-a-days ; even the coal-porter and the butchers boy *perspire*—elegant creatures ! Yet the exudation from the pores was  
called

called *sweat* by MILTON, a man of the most exalted taste and comprehensive genius; a man, whose works will be read with admiration, when our lisping *automata*, with their *perspiration*, their *ennui*, and their *a-propos*, shall be forgotten\*.

\* Vide DETECTOR OF QUACKERY, second edition, p. 110.

## CHARACTERS FROM LIFE.

## A NEW SPECIES OF MODERN COXCOMB.

THIS strange and heterogeneous being, apparently influenced by the most opposite passions, by turns assumes a fierce or good natured air. Professing the character of a gentleman, he is sometimes urbane, but on most occasions the audacious bully ; the impertinent and loquacious intruder are the strongest marks of his character. He seems to consider it a proof of his manliness to quarrel with men, and seduce women. Honour is continually on the tip of his tongue, but the genuine principles of integrity, the true source of honour and happiness, never yet inspired his bosom.

## THE ANTIQUATED VOLUPTUARY.

This debauchee is in the decline of life. He frequents the public walks,  
and

and with a swarthy visage, a hollow cheek, grey hairs, and a brow on which the word REPROBATE is inscribed in characters so legible, that whoever runs may read : he saunters along, and from time to time surveys the groups of beautiful women, as if he were a Bashaw in the gardens of his Harem. The ladies, however, notwithstanding his own asseverations to the contrary, scarcely deign to look on this *goat in boots* ; or if his person for a moment meets their eyes, it must excite disgust, instead of admiration. This votary of voluptuousness is commonly armed, like the Orang Outang, with a huge club, and seems from his *tout ensemble* admirably calculated to officiate as the bully of a brothel.

Lord MONBODDO's fanciful theory, that man is a species of the Orang Outang, and that Mermaids really exist, seems to be realized by these beaux and belles who visit the watering places.

A

A young buck, armed with a tremendous bludgeon, is a very proper representative of the sylvan hero, or wild man of the woods, while our female philosophers, by their frequent bathings, may in time effect a change in the system, so as to transform themselves into Mermaids.

THE CONTRAST, OR AUTHOR VERSUS BOOKMAKER.

It would be difficult to find two characters more dissimilar: An Author is a man of a dignified mind; a Bookmaker is servile or insolent by turns as he finds it most convenient. The former is ingenuous and communicative, and believes every man to be possessed of integrity, till he discovers the treachery of the Bookmaker, who is inquisitive, and ever ready to seize and appropriate the ideas of a more energetic mind. The original writer loves privacy, and contemplates his intellectual treasures with complacency. The Bookmaker, destitute of  
ideas,



ideas, frequents printing-offices, peeps over the shoulders of compositors, and if he observes any new work in hand, which will probably have a rapid sale, he hastens home, prepares a spurious production on the same subject, and thus circumvents the original author.

Indeed, an Author should avoid a Bookmaker with as much care as a man of property would the company of a sharper with loaded dice.

In order to prevent certain *puffing Publishers* and *Bookmakers* from committing piracies on the property of others, the following hints are suggested to them, as they seem almost at their *wit's end* respecting compilation.

ANNALS OF FRANCE, to be collected from the Paris Papers.

The LONDON CRIES, with a Philosophical Dissertation on Crying, in one vol. quarto, embellished with superb engravings.

GLEAN-

GLEANINGS IN EUROPE; or Sketches of the present State of the different Nations in this quarter of the Globe; by *an Eye-witness*.—N. B. This interesting work might be very conveniently compiled in London from different systems of geography, books of travels, &c.

A NEW SYSTEM OF MORAL PHILOSOPHY. This elaborate work might be *gleaned* from *old magazines*, by Mr. P. and Dr. M.

THE ENCYCLOPEDIA OF FOLLY; or Remarkable Sayings of Public Characters, in one vol. quarto. Printed on wove paper, and hot-pressed.

PISCATORY BIOGRAPHY; or, The Lives of the most illustrious Fishwomen who flourished in London from the time of Alfred the Great to the present day: embellished with *wood cuts*, emblematical of the equality of the sexes, and comprized in ten handsome pocket volumes.

THE KNAVE'S VADE MECUM; or  
A Guide

Guide to Imposition, being an abridgment of the Newgate Calendar.

AN EPITOME OF EDUCATION, being a compilation from the *elaborate* and *ponderous* treatises recently published on this subject.

BIOGRAPHICAL ANECDOTES of the various Species of the Ape, Oran-Otan, and other *half-reasoning* animals, who may justly claim an affinity with their friends, the Modern Philosophers.

It is almost inconceivable what a precious treasure of knowledge might be comprehended in the above-mentioned *new and interesting books*—Fine light summer reading for those persons who are averse to the toil of thinking, and are possessed of more money than common sense.

## APPENDIX.

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God and Nature link'd the general frame,  
And bade *self-love* and *social* be the same.

POPE.

FROM the foregoing sketch of the present state of London, it must be evident, that there are defects in its police, which nothing less than legislative wisdom and authority can rectify. Indeed our moral body requires an *alterative* rather than a *corrective*—an antidote against the poison of vice, instead of an opiate to increase its lethargy. Humanity entreats the prevention of offences which, if committed, justice must punish, and even mercy must not spare.

How

How often do we all, in moments when our natural beneficence predominates, feel a fervent desire to contribute to the comforts of the miserable, and a philanthropic ardour to promote the universal happiness of mankind ! — A generous and sympathising wish that there was no misery in the world ! How naturally do we participate the joys and the sorrows of those around us, from that exquisite sympathy implanted in man, by the Divine Being ! Let us cherish those generous, those god-like propensities, by obedience to the dictates of benevolence ; by the alleviation of human misery ; and the steady practice of that justic and charity, which will in the end exalt our “ *self-love to social, to divine.*”

Under these impressions, the author begs leave to present the following hints to the reader's consideration ; and if they should, even in the smallest degree, contribute to the amelioration of society, he



shall think he has not lived, or written in vain.

1. *The institution of parochial societies for the improvement of morals.*

Let a meeting of the principal inhabitants of every parish in London be convened, and resolutions subscribed, with their names :—

That, for the advancement of virtue and honest industry, they will endeavour, both by their voice and example, to promote sobriety, beneficence and piety :

That for this purpose a fund be raised by subscription ; a treasurer nominated, and a committee appointed, to lend small sums of money to industrious mechanics of good character :

And lastly, that this association will employ *only* such workmen, or servants, as shall produce a certificate of their honesty, signed by a member of this, or a similar institution.

May

May it not be presumed, that such institutions would do more to reform the manners of the age in a few years, than all our penitentiary-houses and jails? The gay and the dissolute would grow ashamed of their extravagance; and animated by that innate love of rectitude, that celestial spark, that illumines every human soul, they would coalesce with the promoters of public happiness.

2. *The punishment of seduction.* At present this violation of social happiness is rather promoted than prevented: for as the only penalty is pecuniary, some depraved beings have been tempted to connive at the dishonour of their female relatives, from the desire to profit by it!—Hence the necessity of a more severe law; suppose the infliction of the pillory, and solitary imprisonment for a limited time. This would undoubtedly deter many a brutal debauchee from a pursuit the most pernicious to the population, health and

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morals

morals of the people; for seduction is generally the harbinger of prostitution.

3. As a preventive of female misery, a public building might be appropriated for the reception of maid-servants out of place, where they might be employed at needle-work, the manufacture of fans, gloves, artificial flowers, &c. which might be disposed of to shopkeepers. This institution would contribute to the happiness of many a beautiful and innocent young woman\*.

4. The institution of *several asylums* for prostitutes. It is a well known and melancholy fact, that the present limited receptacles for those unhappy beings are inadequate. Without exaggeration, we

\* “ Seneca places servants in a lower rank of *friends*, and imputes the shameful treatment which they too frequently meet with to the pride and ignorance of those who have the power in their hands.”—Prince’s Letters and Essays.

may

may venture to estimate the number of prostitutes in this capital at ten thousand ; and their disconsolate and friendless state renders them particularly worthy of commiseration. The feeling heart shudders with sympathy, and a mournful sensation, nearly allied to dispondency, fills the bosom of the passenger, who nightly beholds those poor victims of seduction, stand shivering and exposed to the inclemency of the wintry atmosphere. Sometimes, where a group of them stand together vociferating obscene expressions, responding hysteric fits of laughter, or assuming an air of gaiety, and humming songs which once amused their days of innocence, the querulous voice of woe is heard amid their feeble affectation of jollity, and the starting tears of anguish roll down those cheeks which once bloomed with health, but are now hollow with disease, and florid with the tints of art:

Those

Those poor, those beautiful outcasts of society, are, like the wild and neglected vine, unfruitful. Were they supported by the protection of man, they would be what they were intended by the Giver of all good—the ornaments of the community. Let the philanthropist only reflect on the national advantage which might be derived from the restoration of so great a number of our fellow-creatures to the paths of virtue! Let him consider the accession of happiness and increase of population, in consequence of *ten thousand* young women being reclaimed from vice, happily married, and cherishing a numerous and healthy offspring. Does not the human bosom swell and palpitate with an earnest wish to facilitate this grand and important national benefit?

5. *A house of industry for convicts, instead of banishment.* The utility of such an institution is too obvious to require any illustration.

6. The



6. The total suppression of pawnbrokers, and the abolition of state-lotteries.

7. *Limitation of taverns and alehouses.*

It appears that there are upwards of *five thousand* alehouses in this capital, and that many of them are kept by immoral characters. On the other hand, several worthy men obtain a very comfortable livelihood by vending beer, ale, &c. and public-houses are indispensable; but surely less than half the present number would be sufficient, while the suppression of those most objectionable would promote sobriety and industry among the laborious classes of the community.

8 An extensive building, to be called "*The Temple of Philanthropy*," for the reception of adventurers of both sexes, who come to London friendless and unknown.

It would be a glorious act of beneficence in the Imperial Parliament, to authorize

thorize the before-mentioned improvements ; and still more worthy of their munificence to enact a law for the pulling down and re-building many of those filthy lanes and courts, in different parts of the capital, where vice is now taught with systematic and fatal accuracy. Let our benevolent legislators condescend to rescue thousands of our fellow-creatures from those dens of immorality, from which, like the progeny of death and sin, they issue to infest the community, till the arm of the law arrests their dire career. In order to render such a measure truly and permanently efficacious, it would be necessary to take up all the beggars, and convey them from their present wretched hovels to receptacles where they might end their days in peace. Their children might be taken under the protection of government, and educated so as to qualify them for  
an

an industrious progress through life\*. By such regulations, delinquencies would gradually diminish; a sufficient degree of knowledge would enable those miserable children, who are now initiated in the miseries of fraud, to appreciate the only true source of contentment and health---the pursuit of some handicraft art---which would enable them to realise an honest livelihood. For however questionable it may appear to such misanthropic philosophers as Malthus, man is naturally an active, intelligent, and virtuous being; to suppose the reverse is an indirect imputa-

\* An idea of the incalculable benefit to be derived by society, from the diffusion of knowledge among the great mass of the people, may be conceived by the number of children taught in the Sunday-schools. By the last report made of the general state of these establishments, it appears that 1516 schools have been founded, into which 156,400 scholars have been admitted; and 131,836 Spelling-books, 31,328 Testaments, and 6,244 Bibles, distributed.

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tion of imperfection in the omniscient Creator, who, undoubtedly, made all things *very good*! At the same time it must be acknowledged, that the influence of evil example is but too powerful over the untaught mind. Happiness is the natural wish of the human heart; but while the vicious pursue it in self-gratification, the virtuous find it in the regulation of the passions, and the practice of beneficence.

FINIS.

# BOOKS

PUBLISHED BY JOHN CORRY,

*And which may be had of all Booksellers in the United Kingdom.*

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1. **THE DETECTOR** of QUACKERY; or *Analysis of Medical, Philosophical, Political, Dramatic, and Literary Imposture*; comprehending a Sketch of the Manners of the Age; Second Edition, enlarged, price 4s. in boards.

For a recommendation of this Work see the *Monthly Mirror* for December, 1801; and the *Monthly Epitome* for May, 1803.

“That there is ground enough in this huge town for the *detector of quackery* to exercise his art, nobody will venture to deny; and there can be no fear of any dearth of game; only let him beware that he does not, like the London sportsmen, pour his random shot on unlawful game. Though Mr. CORRY is a good marksman in general, this caution may be of great service to him; since he is apt sometimes to be too careless in taking aim. To be serious, there are names in this little book, which we should never have expected to see in such company, unless it were by way of *contrast* to the rest; which is not the case.

“On the whole, however, the *Detector of Quackery* has merit of *intention* as well as *execution*; and when he tries his hand again, we doubt not that he will profit by our hints; taking them, as they are intended, in good part.”—*Monthly Review* for October, 1802.

2. **MEMOIRS OF ALFRED BERKLEY**; or *The Danger of Dissipation*, in one vol. 12mo, price 4s. 6d. in boards.

“These Memoirs are entertaining enough, and evidently written by one who is well acquainted with the various scenes and characters of the metropolis. A young man, well born and well educated, is, for a time, drawn aside from virtue by the allurements of the town;  
but



but is effectually recalled to a sense of morality and duty by the attraction of an amiable and honourable attachment. Some novel-manufacturers would have extended this narrative to three volumes. The author has our praise for confining it to one.”—*British Critic* for October, 1802.

3. EDWY AND BERTHA ; or *The Force of Connubial Love* ; being the first number of a series of Original Tales for the amusement of Young Persons ; embellished with an engraving, price 1s.

“ In our review of Literature for December last, we had occasion to commend the spirited style of Mr. Corry throughout his ‘ *Detector of Quackery* ; and we now have to applaud the judicious management of a Tale conducted with much dramatic effect, though terminated, we think, somewhat too rigorously for poetic justice. At least, our own feelings would have inclined us to spare the lovely and affectionate Bertha, as a suitable recompence for the patriotic and conjugal attachment of her lord.

“ This is announced to be the first of a series of original tales, written ‘ to prevent the youthful heart from the contagion of vice, and the seductive allurements of licentious pleasures to inculcate moral purity, and render even female beauty more amiable, by inspiring the susceptible bosom with the love of rectitude.’

“ We respect the writer’s motive, and think well of his literary talents.”—*Monthly Mirror* for Sept. 1802.

4. FELIX AND ROSARITO ; or *The Triumph of Love and Friendship* ; embellished with an engraving, price 1s.

5. SEBASTIAN AND ZEILA ; or *The Captive liberated by Female Generosity*, embellished with an engraving, price 1s.

6. THE SWISS REVOLUTION ; or, *The Fall of Albert*, embellished with an engraving, price 1s.

7. THE LIFE OF GEORGE WASHINGTON, late President of the United States of America ; a new edition, embellished with a Portrait of the American Hero, price 1s.

“ This publication may be useful to a certain class of readers, for it is every way unexceptionable, and

written

written in a lively and agreeable style."—*Monthly Review* for June 1800.

"The leading events of the Life of George Washington are here detailed with tolerable accuracy. This work may be useful in bringing the whole of his life in a point of view, and may form a useful book of reference. It is not destitute of candour and information."—*British Critic* for October 1800.

"Mr. Corry's treatise will furnish young readers with a good abridged narrative of the leading events attending the American Revolution, together with various interesting particulars relating to General Washington, &c. written with candour, in a lively, pleasing style."—*New Annual Register* for 1800.

8. A SKETCH OF THE LIFE OF WILLIAM COWPER, Esq. with critical observations on his writings, and a parallel between him and Pope.

\* \* \* This Biographical Sketch of the greatest poet of the present age is embellished with his portrait; and published at the moderate price of *one shilling*, for the accommodation of his numerous admirers.

In the Press, and speedily will be published,  
THE PUPIL SEDUCED; or, *The Danger of a Boarding-school Education*.

N. B. This story, founded on fact, will be the fifth Number of a series of Original Tales for the amusement of Young Persons.











